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MEMOIR OF SIR WILLIAM PHIPS, KNT.

GOVERNOR OF NEW ENGLAND.

(Concluded from page 565.)

IN the year 1690, Sir William Phips made an open and a scriptural profession of his faith and obedience, by soliciting an admission to a Christian Church. The letter which, on this occasion, he addressed to the pastor of the church, Dr. Cotton Mather, contains so simple and so beautiful a display of the religion of the heart, that it would be an injustice to the reader to withhold it.

"The first of God's making me sensible of my sins," says Sir William, "was in the year 1674, by hearing your father preach concerning the day of trouble near. It pleased Almighty God to smite me with a deep sense of my miserable condition, who had lived until then in the world, and had done nothing for God. I did then begin to think what I should do to be saved? And did bewail my youthful days, which I had spent in vain. I did think, that I would then begin to mind the things of God. Being then some time under your father's ministry, much troubled with my burden, but thinking on that scripture, 'Come unto me all ye that labour and are heavy-laden, and I will give you rest;' I had some thoughts of drawing as near to the communion of the Lord Jesus as I could; but the ruins which the Indian wars brought on my affairs, and the entanglements which my following the sea laid upon me, hindered my pursuing the welfare of my own

soul as I ought to have done. At length God was pleased to smile upon my outward concerns. The various providences, both merciful and afflictive, which attended me in my travels, were sanctified unto me, to make me acknowledge God in all my ways. I have divers times been in danger of my life, and I have been brought to see that I owe my life to him that has given a life so often to me. I thank God he hath brought me to see myself, altogether unhappy without an interest in the Lord Jesus Christ, and to close heartily with him, desiring him to execute all his offices on my behalf. I have now for some time been under serious resolutions, that I would avoid whatever I should know to be displeasing unto God, and that I would serve him all the days of my life. I believe no man will repent the service of such a Master. I find myself unable to keep such resolutions, but my serious prayers are to the Most High, that he would enable me. God hath done so much for me, that I am sensible I owe myself to him. To him I would give myself, and all that he has given to me. I can't express his mercies to me. But as soon as ever God had smiled upon me with a turn of my affairs, I laid myself under the vows of the Lord, that I would set myself to serve his people and churches here to the utmost of my capacity. I have had great

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offers made me in England, but the churches of New England were those which my heart was most set upon. I knew that if God had a people any where, it was here; and I resolved to rise and fall with them; neglecting very great advantages for my worldly interest, that I might come and enjoy the ordinances of the Lord Jesus here. It has been my trouble, that since I came home I have made no more haste to get into the house of God, where I desire to be: especially having heard so much about the evil of that omission. I can do little for God; but I desire to wait upon him in his ordinances, and to live to his honour and glory. My being born in a part of the country where I had not in my infancy enjoyed the first sacrament of the New Testament, has been something of a stumbling block unto me. But though I have had professors of baptism elsewhere made unto me, I resolved rather to defer it, till I might enjoy it in the communion of these churches; and I have had awful impressions from those words of the Lord Jesus, in Matt. viii. 38. 'Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed.' When God had blessed me with something of the world, I had no trouble so great as this, lest it should not be in mercy; and *I trembled at nothing more than being put off with a portion here.* That I may make sure of better things, I now offer myself to the communion of this church of the Lord Jesus."

Sir William Phips was baptized on March 28, 1690, in the congregation of North Boston, and was at the same time admitted to the communion of the church assembling in that place.

This distinguished individual was strongly impressed with the duty of living for others. He was at this period frequently accus-

ted to say, "I have no need to look after any further advantages for myself in this world: I may sit still at home if I will, and enjoy my ease for the rest of my life: but I believe that I should offend God by doing so; for I am now in the prime of my age and strength, and I thank God I can endure hardship. He only knows how long I have to live; but I think it is my duty to venture my life in doing good, before a useless old age comes upon me." Under the influence of such views, he engaged, during the subsequent part of this year, in a description of warfare, which some of the enemies of war would not be found to condemn.

Instigated by men who professed to be civilized, the Indians, belonging to the French settlements, made frequent incursions on New England, and perpetrated the most horrid cruelties on the peaceful inhabitants. For this evil Sir William could see no present remedy, but the annexation of the French provinces to the British dominions. He therefore offered his services to the General Court of Massachusetts, to conduct expeditions against Nova Scotia and Canada—an offer which was readily accepted. Sir William failed in his attempt to conquer Canada, but Nova Scotia was subdued and annexed to the British territories.

But though the expedition against Canada had failed, the mind of Sir William was strongly fixed on uniting that country with his own. That he might obtain the means for securing this favourable project, he sailed for England in the depth of winter, and again reached the parent country in safety.

Whilst residing in England he was unexpectedly called to the highest station in his native land. The affairs of Britain having assumed a more settled aspect, leisure was found for attending to the affairs of colonies. A new charter

was granted to the American settlers; and a permission was conceded to the agents of New England, who were then in London, to nominate a governor, whose religious views, and whose general character would be agreeable to the people. The agents nominated Sir William Phips to the council-board; and shortly after the Rev. Increase Mather, who was one of their number, having been introduced to the King, addressed him as follows:—"Sir, I do, on behalf of New England, most humbly thank your Majesty, in that you have been pleased by a charter to restore English liberties unto them; to confirm them in their properties; and to grant them some peculiar privileges. I doubt not, but that your subjects there will demean themselves with that dutiful affection and loyalty to your majesty, as that you will see cause to enlarge your royal favours towards them. And I do most humbly thank your Majesty in that you have been pleased to give leave unto those that are concerned for New England to nominate their governor. Sir William Phips has been accordingly nominated by us at the council-board. He hath done a good service for the crown by enlarging your dominions, and reducing Nova Scotia to your obedience. I know that he will faithfully serve your Majesty to the utmost of his capacity; and if your Majesty shall think fit to confirm him in that place, it will be a further obligation on your subjects there."

Soon after this interview Sir William Phips was invested with the government of his native land, under the title of Captain General and Governor-in-Chief of the province of Massachuset Bay. And on the 14th of May, 1691, he arrived in New England.

The government of this eminent man, was not of very long continuance; nor does the period

which it filled, appear to have been marked by any very uncommon circumstances; but it was sufficiently long, and sufficiently eventful to give occasion for the display of some of the finest traits which can adorn the character of a ruler.

On his arrival in New England, Sir William found the country in a state of dreadful agitation, from the supposed prevalence and effects of witchcraft. The generality of even wise and learned men at that time would have regarded the executioner as the fittest instrument to destroy the evil; but Massachusets was blessed by the government of a man superior to the prejudices of his day. He first reprieved and then pardoned the persons, whom, at the period of his arrival, he found condemned for witchcraft; and he discouraged all farther prosecutions for this crime—a course of which the policy was marked by the result; for from this period accusations ceased, and the pretended mischiefs of witchcraft were no more.

Mildness characterized the general deportment of Sir William Phips; but he was subject to occasional sallies of passion—a passion, which was the greatest blemish in his character, and which, on more than one occasion, led him to correct the objects of his anger, not merely with words, but with blows; but then the objects of his anger were always the unworthy: and so far was he from permitting his indignation to grow into malice, that, during his government, he invariably treated those who had injured him, when he was in humble circumstances, with attention and kindness.

The ingenuousness of Governor Phips's character endeared him to the people of New England. He did not think that a retraction of errors sunk the reputation, or diminished the authority of a ruler. He listened to any complaints, which were made respecting his

public measures ; and when convinced that he had erred, he willingly retraced his steps.

In his greatest elevation, Sir William Phips was not ashamed of the humble rank from which Divine Providence had raised him. Sailing in sight of his native place, with a considerable expedition under his command, he called his people upon deck, and addressed them :—“ Young men, it was upon that hill that I kept sheep a few years ago ; and since you see that Almighty God has brought me to something, do you learn to fear God, and be honest, and mind your business, and follow no bad courses, and you don’t know what you may come to.” After his elevation to the government, he gave a splendid entertainment in his own house to his former fellow-tradesmen, the ship-carpenters. And when oppressed by the cares of government, he has been known to say to his attendants, “ Gentlemen, were it not that I am to do service for the public, I should be much easier in returning to my broad axe again.”

His domestic character was amiable : he was fondly attached to his lady ; and he conciliated the regard of all that were about him.

Religion, the religion of the heart, was the foundation of the many excellences which distinguished this great man. He had a strong aversion to ostentatious professions of piety ; but when raised to an elevated station, he was not ashamed to confess Christ. Considering the character of the generality of the people over whom he was placed, it was not remarkable that he attended the public religious services of the Lord’s-day ; but he was equally punctual in his attendance on the weekly lectures. He regularly maintained morning and evening worship in his family. Nor did he think that he derogated from his rank, by attending the private religious

meetings of the devout people of his neighbourhood, nor by inviting a number of pious persons to his house, to fast and to pray with him, when the urgency of his affairs demanded the peculiar council or aid of Him who heareth prayer. Living a life of faith and obedience, he rose above the fear of death. “ I do humbly believe,” was his reply, when asked the reason of his superiority to such fears, “ that the Lord Jesus Christ shed his precious blood for me, by his death procuring my peace with God ; and why should I be afraid of dying ? ”

The religious character of this distinguished individual was adorned by an extensive charity. “ He did not confine godliness to this or that party ; but wherever he saw the fear of God in one of the Congregational, or Presbyterian, or Antipedobaptist, or Episcopalian persuasion, he did, without any difference, express towards him a reverent affection.” Nor was his religion less adorned by a pious regard to the spiritual welfare of mankind. He maintained, at his own expense, a native preacher among the Indians. The effect produced by the labours of this Missionary is unknown ; but that he was endowed with the temper of his office may be concluded from the reply which he made to the governor, when the latter proposed to employ him in the Mission : “ I shall probably,” replied the good man, “ endanger my life by going to preach the Gospel among the Frenchified Indians ; but I know that it will be a service unto the Lord Jesus Christ, and therefore I will venture to go.”

The administration of Sir William Phips was far more agreeable to the people than to some of the subordinate officers of the government. Under his control they were effectually withheld from the rapacity and oppression in which,

during the unhappy period that preceded the revolution, they had been indulged. Exasperated at the restraint, they exhibited at court certain articles against the Governor. The King was too well acquainted with the character of Sir William, to remove him from his station, a result which the malice of his enemies had confidently anticipated; but an order was dispatched for the Governor to come home, and clear himself from the charges. In obedience to this command, he embarked for England in November 1693, attended by the regards of the people, and bearing from the General Assembly separate addresses to the King and to his Ministers, praying, that the colony might not be deprived of so able and so just a governor.

Sir William had not been many days in England, when he found that, notwithstanding all the malice of his enemies, who had seconded their articles by the publication of a virulent pamphlet, he was likely to be sent back to his government: and being quite in the vigour of life, his active mind was busily engaged, not only on the projects which he should pursue during the continuance of his administration, but on those also, which should occupy him, when the settled state of his native country would allow him to resign its government. The supply of Great Britain from her American colonies, with the naval stores which she had been used to purchase from foreign nations, and the conquest of Canada, were to be the enterprises of his government, had the discovery of other and still richer wrecks was to be the occupation of his retirement. So he had determined; but his active spirit was about to find employments better suited to its high original, and its renovated powers.

In the month of February 1694, he became slightly indisposed;

but his complaint was by no means regarded in a serious light. An eminent courtier, who visited him during his confinement, bad him, "get well as fast as he could, for in one month's time he would be dispatched to his government of New England;" but greater distinctions were prepared for him in heaven. His disease proved a malignant fever; and on the 18th of February, 1694, he entered his eternal rest; the diversified scenes of his life having occupied a period of little more than forty-four years. His remains were honourably interred in the church of St. Mary Woolnoth, Lombard Street.

Sir William Phips was one of the few individuals, who have realized the expectations of advancement, which were entertained in the season of youth. Such expectations are usually the products of vanity, and the precursors of disappointment: on the mind of Phips, they do not appear to have produced the pernicious effect with which they are usually accompanied; but it is remarkable, that he had scarcely risen to a station of dignity, when he was called to leave the world. What then are the lessons which the life of this distinguished individual present to the young and inexperienced? It teaches them to place their happiness in no expectations of advancement, but in the prospect of serving God and their fellow creatures in whatever situation they may be placed: it teaches, that should Divine Providence raise them to a station of eminence, their happiness must not be expected as a result of their elevation; but it must be found in the favour of God, in discipleship to Jesus Christ, and in a preparation for eternity. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever."

## A SERMON, BY THE REV. PHILIP HENRY.

NEVER BEFORE PUBLISHED.

Nov. 5, 1679, Wednesday, Powder Plot.

" For this cause God shall send them strong delusions, that they should believe a lie." —2 Thess. ii. 11. latter part.

THE Apostle Paul, in all his other epistles, preaches, but in this chapter of this epistle he prophesies—(preaches,) that is, expounds doctrinal truths, and exhorts to practical godliness, that is the usual business of his writing, but here he foretells things to come, viz. the coming of the Antichrist, whom he calls, ver. 3. the man of sin, and son of perdition, two names which do certainly bespeak those to whom they do belong in a woeful state and condition. Now our Protestant divines do generally conclude, with one consent, that this man of sin and son of perdition must needs be the Papacy. And till such time as it can clear itself from the marks and characters, they are resolved (and they do well) to hold fast the Papacy upon suspicion. Here are five marks which agree rather to that than any other.

1. His place—he sits in the temple of God, i. e. within the bounds of the visible church, therefore, the Turk cannot be he, being out of that.

2. His pride—he exalts himself above all that is, i. e. kings, princes, and governors, and the magistrates of the earth—these he opposes, i. e. he counts and calls them his vassals, makes them kiss his foot, and hold his stirrup, dispose their kingdoms to others, and who it is that presumptuously doth so is well enough known.

3. The point of time when he was to appear, viz. when that which letted was taken, i. e. the state imperial—when the Emperor kept his court at Rome he kept the Bishop of Rome down, but when

he removed to Constantinople then the Pope began to perk up, viz. in Constantine's time, and thence we date the rise of the Antichrist.

4. The prodigious signs and lying wonders that should attend his coming, ver. 9.—Now that such follow them is clear from their golden (or rather leaden) legends, which evince the truth of it.

5. The people that follow him, noscitur ex sociis.

i. Such as did not receive the love of truth, that was their sin, ver. 10.

ii. Such as for that sin were delivered up to strong delusions by way of judgment, ver. 11. the text.

In which words we have,

1. A description of popery—it is a lie — that lie, that great notorious superlative, errant lie.

2. A description of a papist—he is one that believes that lie, that declares his unfeigned assent and consent unto it, and ventures his soul upon it.

3. An account of the cause of men's seduction.

i. God's giving them up to it—God sends.

ii. Their own not receiving the truth in the love of it—for this cause.

Doctrine.—That the way of popery is an errant lie. There are two things that are accounted great provocations among us, one is to call *whore*, and the other to give the *lie*, though sometimes there may be cause both for the one and for the other. You may some of you remember, that this time twelve month I preached in this place upon that doctrine, that the Church of Rome is an errant whore, and I hope I did then sufficiently prove it. Now I am to

prove it an errant lie, and you see the scripture backs me in it, and the occasion of the day leads me to it, or else I should not have been so bold.

Shew, 1. For explication.

1. What I mean by the way of popery.

1. Negatively, I do not mean those opinions or those practices of theirs, which are theirs, not as papists but as professing Christians, for there are such. In the substantials of the Christian religion there is no difference between them and us. They own all the three ancient creeds, even as we do—they believe Christ come in the flesh, they receive and believe the Holy Scriptures to be the word of God, and thus far they are right; herein they lie not.

2. Affirmatively, in those opinions and practices which they maintain as Papists, and for which the Protestants witness against them, they are a lie. The Apostle, 1 Cor. iii. speaks of some that hold the foundation, but build wood, hay, and stubble; so do the Papists hold Christ for the foundation, but upon that do build abundance of false, erroneous doctrine, and wicked practices, and those as the Apostle speaks, shall not abide the fire.

1. Not the test and trial of the word of God—Bring those opinions and practices to the word, and they will be seen to be falsehoods.

2. Not the test of God's tribunal hereafter—When they come to appear before God's judgment seat, and to give an account, they will be found not to abide, and if any be saved it will be so as by fire, with great difficulty.

2. What I mean by this being a lie—Why, it has these seven properties.

1. It is a real lie; an untruth in word and tongue spoken is a verbal lie; but this is a real lie, 1 John i. 6. *lie and do not the truth*;

as they do not hold the truth, so they do not do the truth—one relates to their opinions, the other to their practice.

2. It is a contrived, deliberate lie—not told in a sudden surprise, but a studied lie—a lie that hath been in the plotting and contriving for many ages and generations, Micah ii. 1. that deliberately set themselves to contrive untruths; so have they done. And we can show concerning the most of their wicked doctrine and practices who was the father and who the foster-father of each of them, who begot them, and who nurst and cherisht them.

3. It is a complicated lie—a lie in which there are a great many other lies; it is usual in lying for one lie to beget another, like circles in water, when a stone is thrown in; there is the *τὸ πρώτον ψεῦδος*, the leading lie, setting up of an adverse power to confront the authority and dignity of the Lord Jesus, and all the rest have been to uphold and cherish this, and from this all the rest do flow.

4. It is a far spread lie—a lie that has obtained a great deal of belief in the world, Rev. xiii. 3.; all the world, i. e. all except a few people to whom God has given grace to withstand it.

They brag much of the success of their way, and a thousand pities it is that it should be so; but we think their way never the better for that. Many mighty princes and nations have been and are made drunk with the cup of her fornications; it has obtained generally place in the world.

5. It is a long, lasting lie. Solomon saith, Prov. xii. 19. that a *lying tongue is but for a moment*, that truth will by degrees come to light, but here's a lie that has lasted long, and continued for many ages; though God has had his witnesses for many years, yet it has and does prevail, and is likely to prevail till the appointed

time come, when the measure of her iniquities is full.

6. It is an officious, gainful lie to their purses; the spreaders and maintainers of this lie have gotten well by it in that kind; as one of them said blasphemously concerning the Gospel, “ O what abundance of money hath this fable of Christ brought to our coffers;” we may say truly of this lie, that it hath filled their coffers, and brought grist to their mill.

7. It is a pernicious destructive lie, to all that believe it; they boast themselves in their privilege, like Jerusalem of old, the temple of the Lord, but it will not save them; see what the Apostle saith, ver 12. *that they all may be damned.* Sudden destruction comes at last without remedy.

Shew 2. For confirmation—which I shall do by the induction of particulars, showing you what there is of a lie in most of their principal errors.

1. (To begin with the heads) The popeship is a lie. If Christ be the truth, Antichrist must needs be a lie, because *they received not the love of the truth*, i. e. say some, because they received not Christ in the love of him, God gave them up to believe a lie.

There are three things of the pope most notorious lies, yet 'tis strange how many great scholars have been gulled thereby.

1. His universality—He challenges himself to be universal bishop of all the world, that all the world is his diocese, and all people his sheep, and flock, and fold, that when he bids them go they must go, come they come, do this they must do it. Now doth not our own reason tell us that this is a notorious lie—Christ is universal, and he hath delegated this power to none.

The grounds of this are, (1.) that which Christ said to Peter, Matt. xvi. 18. on this rock; and, (2.) that in John xxi. 15. feed my

lambs. Upon which account, any other minister upon earth may claim it—*on this rock*, i. e. the confession of Peter. Suppose Peter's person, yet he is not Peter's person—if his confession, any one is as much concerned as he—*feed my lambs*; the same belongs to every minister to promote the good of Christ's people.

2. His supremacy—That he hath power to depose kings and princes, and dispose their kingdom to any one that pleases him. But he must have somewhat of Scripture for it, Gen. i. 16. *the greater light and lesser light*; why here's something here as plain as can be to prove it—no, believe it, I see no such thing; yea, say they, the greater light is the pope, and the lesser light is the emperor; and, Luke xxi. 31. *two swords*, is not here the pope's supremacy? No, I cannot see it unless I had their spectacles; yea, say they, here's two swords, the temporal and the spiritual sword. Now what is this but to play with Scripture, making it a nose of wax to turn to their purposes.

3. His infallibility—That when *he is in Cathedrā*—Whatever he saith, though that white is black, and black is white, you are bound to believe it as a certain truth.

2. Their image-worship is a lie: what Paul said of heathen Rome, Rom. i. 25. may be applied to anti-christian Rome—that they *change the truth of God into a lie*.

1. The image itself is a lie—God is a spirit, and to attempt to make pictures of the Trinity is a lie—did you see any similitude? No. They do call them laymen's books, but the Scripture call them *teachers of lies*, Habak. ii. 18.; what doth images of God teach people? why, a *lie*—that God is a being that may be represented by an image made with hands.

2. The worshipping of it is a lie—because directly against the very letter of the second com-

mandment, and for all their arts and distinctions striving to put a fair face on a foul matter, will not vindicate it from flat idolatry.

3. Their doctrine of absolute sinless perfection is a lie — we know some others who hold it, but little think whence they have it. Nay, say they, a man cannot only have enough for themselves but enough to spare for others, and all that righteousness is gathered together, (I know not how) into some chest or coffer, whereof the pope keeps the key to dispense at pleasure—whereas any Christian that knows the Scripture knows this to be an errant lie, for the Scripture says so, 1 John i. 8. Eccl. vii. 20. The Scripture tells us, Christ is made of God to us righteousness, but not that the pope can make any one's righteousness mine too.

4. Their doctrine of purgatory is an errant cheat, for they say there is a middle place between heaven and hell, to which all go except some few, and there are purged in horrible pain, till bought out by masses, this is the priest's Diana alluded to, Acts xix. 24. 'Tis very truly called purgatory-pick-purse, whereby they get people's money for nothing, and yet this is a great upholder of the pope's chair.

5. Their doctrine of transubstantiation, and the mass concerning the transubstantiation, they say, that as soon as the priest has pronounced five words, *for this is my body*, (observe the word, for it must by no means be omitted) the bread is no more bread, but the body of Christ; no, say we, we see, we handle, we ask bread; no, say they, 'tis the body of Christ to all intents. Now this lie is not only against reason but sense. The mass is this, the priest offers up the bread as a propitiatory sacrifice for the sins of quick and dead — a propitiatory sacrifice? 'tis a lie; Christ is the only propitiatory

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sacrifice for sin, and yet they say that the water is that sacrifice. This is their mock-communion.

6. Their Latin service is a lie, i. e. reading their public prayers in a language which they do not understand that join; to which how can they say in faith, Amen. So that Paul seems to write directly against them, 1 Cor. xiv. which made some of them reading that, say, this man talks against us, certainly Paul writes like a Lutherane.

7. Their praying to saints and angels, whereas we know Abraham is ignorant of us, Esa. lxiii. 16. They pray for once to Christ, ten, twenty times to the Virgin Mary, and she must command her son. And for their reliques, a tooth of one, a rib of another; all of them mere cheats.

8. Their feigned miracles of which they have whole volumes written, called the Golden Legends, which are read publicly in their churches in the vulgar language—divers of them are ridiculous, divers impious, of St. Christopher, Francis, Dominic, &c. I will not trouble you with any of them, lest I provoke your laughter when I am myself serious, and desire you should be so too.

9. Their priests and jesuits, &c. and other orders, they vow *poverty*, and yet are rich to envy; and what's that but a lie. Chastity, and yet 'tis a shame to speak of the filthiness which has come to light concerning them. *Blind obedience* to their superiors, and mean time deny seeing obedience against known light, to their Supreme, (that is) the blessed God.

10. All their wicked methods which they do make use of, for the upholding and maintaining of (that which they call) the Catholic cause, are all lies and falsehoods—of this, because it is a high charge, I shall give you two or three instances.

1. Their treacheries and breaches of oaths and promises, for they perniciously hold that no faith is to be kept with heretics, which cost the lives of two of the Lord's famous witnesses, John Huss and Jerom, of Prague, with whom they desired some conference, they granted, if they would give them leave to come in safety, and so they two, with the emperor's pass with them, came among them, and when they had them most barbarously burnt them to ashes—according to the rule aforesaid.

2. Their calumnies and slanders deliberately raised of men far better than themselves.

i. Of Reverend Calvin, they reported that he died raving as one distracted, and blaspheming God, which was nothing so.

ii. Of learned Beza, they wrote a book that he was dead, and before his death recanted, which they called *Tota Geneva Catholizat*, whereas he was then alive, and lived to refute that book with another, called *Tota Roma civitatis Cretizata*.

iii. We need go no further than that which they did to Sir Edm. B. Godfrey, this time twelvemonth, they exposed him in the open field, with his own sword thrust through his body as if he had murdered himself.

iv. This plot of this day they designed to cast upon the Puritans, and the late plot on the Presbyterians.

3. Their opinion concerning the lawfulness of equivocating, i. e. lying, and their practising according to that opinion—they do preach that equivocations are justifiable, if for the good of the Catholic cause, if he that tells them be commanded by his superior, or he be examined by an heretical, i. e. a Protestant magistrate, or he be afterwards absolved by the priest. An instance of this is that of the late five executed Jesuits, who de-

nied the fact, whereof there was proof sufficient before and more since.

I should further demonstrate this by shewing you a comparison between this and other lies.

1. There is a lying and cheating in trading, and buying, and selling, whereby one man over-reaches another—but that is in money matters only—this is in soul matters. Now the soul is better than the body.

1. One way of cozening is by keeping the shop dark, and that is the way of the Papists; they teach that ignorance is the mother of devotion, and that there was never good world since there was so much knowledge, and when they have hood winkt people they lead them where they will, like as the Philistines dealt with Sampson, first put out his eyes, and then made him to grind in the prison-house. I met with a passage lately which a worthy minister relates of an English gentleman in Spain, that a Spanish merchant said to him in Spain, thus, you English people are happy people, for you see with your own eyes, but we that are in Spain do not.

2. By false lights discovering things otherwise than they are, viz. 1. Tradition, which they set up in equal veneration with the Scriptures. 2. The church, that we must believe as the church believes.

3. By blending a great deal of bad with a little good to keep it off—so they do a little truth with much error, a little devotion with much superstition.

2. There is lying and cheating in matters of religion.

1. Among the Jews, who had many who profest themselves to be the Messiahs, one called himself Bencochbah, the son of a star, but afterwards Bencozbah, the son of a lie. Now those were all short-

lived impostures, like a foolish fire, a night exhalation, soon gone again; but the papacy has been a long-lived cheat.

2. Among the Turks, there is a grand imposture; they have one who is their head, whom they call Mahomet, who set up a religion which is a far-spread and a long-lived cheat, and they have prevailed,—1. By lying wonders, and feigned miracles; as Mahomet taught a dove to pick corn out of his ear, which he called the Holy Ghost, &c.—thus have the Papists done.—2. By lying promises, that if they should die in their cause

they should have abundance of pleasure in the other world. Now in this the popish cheat is worse than that. That the popish cheat sits in the temple of God, professes the name of Christ, which the Turk doth not; it was the upbraiding language of a Turkish general to a Christian emperor, when he had broken his word with him in a weighty matter, O Jesus, are these thy Christians? Those cheating practices of the Papists do make the Christian religion odious to the Turks themselves.

(To be continued.)

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## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

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### THE PASTOR'S RETROSPECT.

#### No. IX.

##### *The Orphan Sailor.*

In an early part of my ministry I was in the habit of visiting some northern districts of England, not richly supplied with the preaching of the Gospel, and where, though there appeared much of that external regard to the forms of religion, for which all the northern parts of this island have long been distinguished, yet there was little of that vital and practical godliness, without which, forms, and duties, and ordinances, are but empty and unmeaning services. I cannot look back upon these occasional visits without recollecting with great pleasure, both the eagerness with which the population in general listened to the Word of Life, nor without remembering the kindness shown to a servant of Christ by pious persons of different religious denominations. It was during one of these excursions that I formed an acquaintance with several benevolent and pious individuals, who, though moving in superior society and in a high rank of life, were

employing all their influence in every possible way to disseminate evangelical light in the neighbourhood where they dwelt. They were always on the alert for doing good, and closed in with every favourable opportunity of promoting and fostering piety.—The friendships of our early days have in them an ardour and a tenderness—a degree of heartiness and enjoyment which we in vain endeavour to renew, when business and time have blunted the edge of our sensibilities, bred suspicion in our hearts, and dried up the freshness and the dew of our youth. The reflective mind looks back upon many of these episodes, these collateral scenes in the busy drama of human life, with an ineffable mixture of pleasure and regret; like a traveller who has passed through various places of surpassing beauty and sublimity, from every one of which he seems to have brought away a perfect landscape, unconnected with all others, a group of itself, to be hung up in the treasures of the memory, as in a gallery, through which the fancy may saunter and revel, and where she seems to renew afresh a vivid

but momentary acquaintance with what has been. Ah! it is pleasant to renew those joys departed, yet painful to find our fleeting years admonishing us, that these fair and not unreal visions, like most of the beings that moved in them, have passed away, and, with ourselves, will soon be covered with a veil of oblivion. Even now, while I am endeavouring to renew in my recollection the scenes and conversations of one of these early stages of my pilgrimage, I seem to be engaged in a struggle against the defacing hand of time, which I find has taken away the minuter strokes, the fainter impressions, and left me only the rough outline of what I once viewed with so much delight, and thought I had impressed indelibly on my imagination.

It was in these days of youthful ardour, and while I was engaged in an excursion, partly of friendship, and partly for the purpose of preaching the Gospel, that I was informed of the distressing case of a family in which both the parents had been removed by death very soon after each other, and several young people left at a period, when, though on the eve of entering upon life, they were yet altogether unqualified to guide or provide for themselves. The relative to whom devolved the care of the young people was an uncle, who, being a seafaring man, was not at leisure to pay them much attention, yet he took upon him, at least, the charge of the *boys*, of whom, I think, there were two or three. The one whose brief, but happy history I am about to relate, was the youngest of the family, and for him a birth was sought on board a ship, bound, I believe, for a long trading voyage to South America, and other parts of the world. The boy, whom I shall name Alfred, was accordingly bound for six or seven years as an apprentice to the captain, and,

after receiving the frank and hearty advice of his uncle to be a good boy, and become a brave sailor, he bade farewell to his relatives, and embarked on board the ship. He was at that time, what most boys at fourteen are, thoughtless, light-hearted, and reckless of the future. His immediate relatives had little or no sense of religion themselves, and evinced no sort of concern for the religious interests of the lad, whom they had now equipped on the voyage of life. But Providence had prepared one thoughtful friend or neighbour, I know not which, who cared for his soul, and before his box was conveyed on board contrived to lodge within it that best of books, which so many have found the best of companions, and, in a sea-faring life, the best of consolations. This youth, destitute alike of conviction and of knowledge, now launched forth on the stormy ocean of life. His situation was one of many hardships. His master proved harsh and tyrannical, and the whole crew of the ship wicked in the extreme. There was not one out of the whole number that entertained any sense or semblance of religion. Poor Alfred had been brought up in almost entire ignorance of Christianity, and therefore felt no checks of conscience, no restraints, even from education, upon the evil passions of a corrupt heart. Thus, for several years, he continued to fall in with all the profanity and vice which abound so generally among sailors. He had advanced to about the age of eighteen, when the Bible, which he had before seen in his box, but utterly neglected, caught his eye. He thought little of its nature or worth, but yet, as he often wanted amusement, he resolved to look into it. Frequently the hard treatment he met with made him wish for some consolation under sufferings from which he could not

escape. Some attractive passage, on which he first glanced his eye, arrested his attention, and he resolved to read further. This he did at first by stealth, and with a fear of being noticed by his shipmates. But the sacred volume soon fixed not only his attention but his whole affections. He read on from day to day, and, to his astonishment, found that this book revealed to him his own heart, and offered him the purest and the fullest happiness. His eyes were soon opened, under this divine teacher, to the evil nature of sin, to the misery and guilt of his own condition, and to the urgent need in which all stand of a Saviour. I need not follow our youth through all the progressive stages of conviction and conversion, lest I should swell my narrative to an undue extent. He became, under the solitary teaching of the Word and Spirit, a true Christian, and a devoted, humble, and zealous follower of the Lord Jesus Christ. Your readers may easily imagine that, to a simple minded holy youth, in all the ardour of first impressions, and all the overflowing love and admiration of so remarkable a conversion, the situation in which Alfred was placed would prove irksome and trying in the highest degree. His soul was vexed continually with the evil conversation of the wicked. It was perfectly natural for him to show the change that had passed upon his own mind. Indeed this could not be concealed, and his situation, therefore, became increasingly painful. He was, however, compelled to bear the scorn and persecution of the wicked, until the period of his apprenticeship was expired. During this space he continued almost constantly at sea, and, though he had the opportunity of visiting many foreign countries and different nations, he never had the happiness to meet with any who could sym-

pathize in his own views and feelings. He had drawn truth pure from the sacred fount—had drank from no human reservoirs. He had been a disciple only of the Holy Spirit. It is in this light I have deemed a brief notice of him mainly worthy of attention. The peculiarity of his situation cut him off from all intercourse with Christians, and public means of religious instruction, and consequently secluded him from all those artificial or corrupt glosses which Christianity more or less receives in every professing nation. He had the peculiar, the rare advantage of first being made sensible to the lustre of divine truth, as it shone from its own full orb, without the intervention of any human means of reflection. The work of grace had advanced to a most interesting and delightful stage before he ever saw a Christian brother. It was not till the expiration of his apprenticeship, when he was of course at liberty to visit his native town, that he first found out a kindred soul, and began to taste the exalted pleasure of communion with the saints. He had reached his relatives but a very short time before I happened to be in the neighbourhood, and through the kind and pious intervention of one of those excellent individuals I have referred to, we were brought into each other's company, and great indeed was our mutual delight as we conversed on the things of God;—mine in admiring what the hand of God had wrought for the interesting youth; and his in magnifying that grace which had made him altogether a new creature. We were nearly of an age, and from the first interview felt deeply and mutually interested. But circumstances forbade the prosecution of our intercourse in that part of the country where we first met. A week or two at most circumscribed my stay in the neighbour-

hood. Engagements called me to the metropolis; but there, after a short interval, which was devoted to visiting his relations and friends, Alfred joined me. Our acquaintance was renewed with great pleasure, and under circumstances more favourable for the development of his character. He had come to town for the purpose of engaging himself in a merchant ship, and with the view of enjoying a taste of those religious ordinances and privileges which were as yet wholly novel to our young seaman. It happened that my engagements in London left me much at liberty to introduce Alfred to those high religious festivities which are there so frequently to be enjoyed. I shall not attempt to describe the emotions he experienced, nor the observations he made, on the passing scenes. A stranger to the religious world, and all its technicalities, unused to its customs and its institutions, he delighted me day after day with the novelty of his feelings, and the kind of primitive character which his own views assumed when contrasted with those which every where met his observation. He was a young man of good natural powers, considerable acuteness, and of close and perfectly unsophisticated study of the Scriptures. To me he presented a sort of interesting specimen of what the first converts to the Gospel must have been. For many weeks I continued to enjoy the society of my young friend, and found him daily advancing in knowledge and in grace. At length he formed an engagement as mate on board a merchant ship, and the time of his separation was looked forward to with great interest by myself, and a number of other religious persons, to whose society he had been introduced. The day for his embarkation drew on, and he bade his friends adieu. Many were the hearts interested

in him, and truly affectionate the prayers that ascended for him. After being detained some days in the Thames, I had a final interview with him on board his ship, off Woolwich. There we had a melancholy, but a most affectionate parting. I returned to London, and from thence into Hampshire, and he pursued his voyage. Contrary winds detained the vessel for several weeks in the Channel, and I had the happiness to receive several letters from him, which informed me of the wretched state of wickedness in which he found all on board, but of the peace and joy of his own mind, amidst the iniquity which prevailed around him. But here our intercourse closed. His voyage was subsequently prosperous; but while in a foreign and distant port he received a fatal injury, which terminated his life in a very short time. I was never able to ascertain many particulars of his departure, as he was necessarily left by the captain to the care of strangers; but I have reason to believe that he expired in the full hope of glory, and in the high enjoyment of that peace which passeth all understanding. Indeed, when I had my last interview with him at Woolwich, he seemed too heavenly for this world—he had even then a desire to depart and to be with Jesus, and appeared in spirit like an angel that had looked on the unveiled glories of the Lamb, and been sent down to this earth on a temporary service, but who was longing to leave a region whose atmosphere ill suited his ethereal spirit.

I am yours, &c.

EAGLET

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FURTHER REMARKS ON A RECENT ORDINATION, IN ANSWER TO PRIMITIVE.

(*To the Editors.*)

I HAD sincerely hoped that nothing could arise, in connexion

with the "Queries on Ordination," to induce me to request a place in your pages for a further communication on the subject. But, really, your correspondent, Primitive, has, in your last number, advanced so extraordinary a position, that I should be wanting in duty, if I did not express the disapprobation, and even astonishment, with which I regard it. Consistency, it should seem, is, in his view, of little importance. He says, "If ministers are but sufficiently careful on the latter point (the character of persons ordained), there will not be much cause for regret, though, owing to very peculiar circumstances, they should sometimes *act contrary to the usual practice among Congregationalists!*"

Now I must say, that if "the usual practice among Congregationalists" has been adopted with so little attention to what is orderly and scriptural, as that even the "CONTRARY" to it may "sometimes" be preferred, then, certainly, the whole must be so unmeaning, that it were better omitted altogether. I beg, however, to dissent both from these premises and from this conclusion; for I am of opinion, that ordinations conducted according to "the usual practice of Congregationalists," are frequently to be classed with the most scriptural, impressive, and useful religious services that ever take place on earth. I think, indeed, with your correspondent, that some particulars, connected with ordination, are not well and generally understood, and should be as glad as himself to see them ably treated in your work. Sometimes, however, we earnestly solicit the publication of new matter on such subjects, when our end might be equally answered by an attention to what has already appeared; and, possibly, some of your readers, who are seeking information respecting or-

dination, might be instructed, (as I confess I have been, on some points,) by attentively reading an admirable paper on the subject, in your Magazine for September, 1821, p. 455.

I think nothing that I have written can be justly charged with attaching undue consequence to the *place* of ordination, and, much less, with ranking it in the scale of importance, "with the character of the persons to be ordained." But, according to Scripture, (Acts, xiv. 23.) elders were certainly ordained "in every church;" and I think it is *in* the church, over which they are to preside, that elders ought to be ordained still. And, I am certainly of opinion, that we have direct Scripture authority for ordaining them in the very place, or neighbourhood, where they are to labour. The Apostle Paul directs Titus (Tit. i. 5.) to "ordain elders in every city," and adds, "as I had appointed thee." It is surely unnecessary to insist, that the import of the word *city*, (*πόλις*), in Scripture language, is very different from the sense of it which is now current among ourselves. No one can attentively read the New Testament, without observing, that it is indiscriminately applied to towns and villages, as well as to what we, in common discourse, should call cities.\* If an expositor of Scripture were to use the words *every place*, as a familiar explanation of the phrase "every city," in the passage now alluded to, I am fully of opinion that he could not adopt a better means of expressing the exact sense and intention of the Apostle. And, whatever Pri-

\* "The Apostle did not mean that elders should be ordained in every city of Crete; but only in every city where the converts were so numerous as to form a church. The Greeks used the word *πόλις*, to denote a city, or village, indiscriminately. Here it signifies both."—Macknight on Tit. i. 5.

mitive may think, it appears to me, that it is worthy of Divine Revelation to give a direction for a practice which is so proper in itself, and which has so direct a tendency to public usefulness.

All this, however, is foreign from the real question in hand, and from which I refused, in my last communication, to be drawn aside. Your *candid* readers will not need to be told, that what I have really objected to, is the ordination of an elder, *without even the knowledge of his church*. This is such a monstrous inconsistency with the whole system of Independency, (which makes the church a party to every thing, much more to such important matters as the ordination of its officers,) that I really do wonder not a little, that any person could be found to place himself repeatedly in the position of its advocate and defender. As I said before, if your readers are satisfied with the reason assigned for this proceeding, that the pastor, dwelling, of course, in the midst of his flock, had not "an opportunity of laying the important business before them, previous to the solemnity," I am quite content. As this apology is brought forward the second time, there is surely something of unusual cogency in it, although I cannot perceive it.

It would be strange, indeed, if I did not fully concur in all that Primitive has advanced on the superior importance of character in persons ordained to the Christian ministry. Upon what principle of association your correspondent has been led to connect this momentous subject with the point really at issue, I am at a loss to conceive; however, his quotations from Dr. Dwight, &c., are most excellent; and as such articles of wisdom and advice, frequently procure a degree of attention which they had not before obtained, by being thus introduced

in some new connexion, I beg leave to follow his example, and to cite a few miscellaneous passages, relative to the Christian minister's character and conduct, which have, at one time or other, presented themselves with much force to my own mind.

"I hope you will guard against admitting into your breast, that *love of power*, which might tempt you to usurp upon the rights and religious liberties of your people, or those of your brethren in the ministry. For my part, I know of no power we have as ministers, but to do all the good we can."—Dr. Savage.

"If not intoxicated with a conceit of your own wisdom and importance, you will not, when presiding in the management of church affairs, labour to have every motion determined according to your own inclination. For this would savour of ecclesiastical despotism; be inconsistent with the nature and spirit of Congregational Order; and implicitly grasping at a much larger degree of power, and of responsibility, than properly falls to your share."—A. Booth.

"Let me express my dislike of any mean and selfish policy. There are certain little arts which some have practised, and which I think unworthy to be mentioned in this place. Whatever they may be, they ought to be entirely disregarded by the minister of the Gospel. They are unsuitable to that simplicity and openness of character he should always maintain; and they are as usually unwise, as they are disreputable."—Dr. Kippis.

"There is nothing I am more solicitous you should cherish, than that *inocuum generoso pectus honesto*, (Pers. Satyr. ii.) which may set you habitually above every thing mean and base: since, by such things, both the ministry and religion have been brought into great contempt."—Dr. Savage.

"I entreat you always to maintain an unshaken honesty of heart, an inviolable integrity and honour. Let it govern your conduct in the *common affairs* of life, and then it will preserve you, not only from directly infringing the laws of civil society, but from taking advantage of their defects to serve your own interests: and let it govern your conduct as a minister."—Dr. Savage.

"What is a proper behaviour towards those who are superior to us (ministers) in rank and fortune?—Preserve a generosity and manliness of temper and address, and show nothing of a mean, low, timid, servile spirit; that is not only dishonourable to your own character, but infers a bad compliment on

theirs. They are not tyrants, nor if they were, must you submit to be their slaves. Remember, that if they are sensible and genteel, wise and good, they will consider their superiority to you in one respect, as balanced by that of your's to them in another; their's may be most showy, but perhaps your's may be most valuable."—J. Mason.

My paper is exhausted, but not my book of extracts.

I remain, therefore,

Yours, most truly,

E. PLURIBUS UNUS.

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#### A SKETCH FROM APOSTOLIC HISTORY.

##### PAUL AND SILAS AT PHILIPPI.

Acts, xvi. 23, &c.

THE scenes depicted in this portion of the Apostolic history are highly interesting and affecting. Here are the faithful servants of the most high God, who have been showing to men the way of salvation, thrust into the deepest dungeon of the common jail at Philippi, their backs wounded with scourging, their feet fast in the stocks, their characters publicly reviled, their enemies exultingly triumphant, an end put to their labours, while their Christian friends, Luke, Timothy, and Lydia, are mourning together over that sudden calamity which seemed to have deprived them for ever of these beloved brethren: there was the jailer, well satisfied with himself for the extra officiousness with which he had shown his zeal to second the will of the magistrates and the clamour of the populace; and now he retires perfectly easy respecting the safety of his prisoners. He well knew the cell into which he had cast them; it was the strongest in all the jail, and to break through it was an impossibility: he knew the fetters he had fastened on their limbs, they had been tried often, and had securely held many a sturdy and refractory culprit: the stocks too were an additional security, as they kept the prisoners' legs in a

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state of painful distention, and could not possibly be broken off. Thus, though the Pythian soothsayer (ver. 16.) had proclaimed them *servants of the most high God*, yet this Roman jailer had as little fear of the prisoners' God as of themselves, and when he had once fully secured them he retired to rest. This too, was, no doubt, a festal night for the masters of the divining damsel, for they were congratulating themselves upon their revenge, and flattering their imaginations with hopes of new and accumulating gains, now that the opposers of their craft were silenced; the magistrates, of course, shared in the general triumph, and felt their own importance and dignity, in being able to silence their innovators, and make them bow to the strong arm of power. And, no doubt, after the apostles were locked up, and all the parties implicated in their sufferings had retired, it would be a very general expectation that these two prisoners were now cursing their folly, and in the coldness, and damp, and gloom of the prison, were wishing to retrace their steps, or longing for the morning light, that they might prefer their recantation. At all events their enemies little suspected either what were their feelings, or how they were employed. Their persecutors would not have believed it, even if an angel had told them, that these prisoners were happier on the bare ground that night, with their lacerated backs and manacled limbs, than themselves, on their beds and couches of down. But yet it was so. These holy servants of Jesus rose above their pains, felt their cold dungeon like the house of God, and reaped a mental triumph in the validity of their principles, which raised them far above their situation, and brought them in enjoyment to the very gate of heaven. Their hours of dreary confinement were spent

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in devotion, and in making those walls re-echo with hymns of praise, which had before only reverberated with the blows of the hard-hearted jailer, and the groans of his unhappy victims.

Such was the state of things about midnight, when all being silent in the city, in the jailer's family, and in the jail, excepting only the strange notes of these singing prisoners, whose voices uttering sounds so unusual in that place of suffering, kept some of their fellow-prisoners awake, when suddenly there came a rushing sound as of distant thunder; a rumbling noise is heard beneath the prison; then a momentary stillness; a death-like pause in the pulse of nature, as if she laboured with some dreadful oppression, and now strove to throw it off. This is followed by a convulsive motion, which raises the surface, shakes the massy walls, and makes the whole fabric totter, as though its foundation had been removed, or suddenly turned into sand. It was an awful sensation, even Paul and Silas cease their hymns, and cry to each other in the darkness, "What means this trembling? Our bonds are loosed—hark, our prison door is opened. Let us be of good courage, for the Lord God omnipotent reigneth. If the Lord is coming to receive us unto himself in the whirlwind and tempest, or to bear us away from this miserable gloom, let us say, even so, Lord Jesus, come quickly."

Earthquakes must indeed be awful and alarming in the highest degree, and perhaps there is no display of the divine omnipotence in physical nature so tremendous, so powerfully adapted to convulse the whole constitution of our souls, and to press upon us annihilating views of ourselves. Men stand astonished, confounded, and sometimes senseless. Those who have witnessed such scenes describe themselves as

stupified, and all their powers paralysed—sometimes they are incapacitated for flight, or the tottering fabrics which are every instant falling around them with a tremendous crash, and the heaps of ruins which hedge them in on every side, almost make flight impossible; but the effect upon the imagination is not to be described. Frequently such individuals as have survived these awful convulsions are found, long after the shock has ceased, sitting down on some pile of ruins, in a state of mute astonishment, or trembling despair; some have been so terrified as to lose the power of speech. But though this was an earthquake, it was designed as a miraculous one, that all the symptoms should be felt in a strong degree, and the end for which it was sent, in the liberation of the Apostolic prisoners, be answered, without any of the ruinous effects which usually attend such phenomena. Earthquakes are viewed as natural effects, produced, as philosophers say, from certain causes operating within the frame of the earth; but then this earthquake became a miracle, if not manifestly in its cause, yet in the limitation and direction of its effects. For it appears to have been confined to the prison, and unattended either by the destruction of the building, or the death of the prisoners. These things were proofs of the hand of God, and showed that he was interposing to own and honour his servants. But there was another effect with which this earthquake was attended, which proved it miraculous—that was the opening of all the doors, and the loosing of every one's fetters. All the prisoners it seems were alike set free, without injury, and in a moment. This clearly intimates another power than the mere natural agency of an earthquake. The Lord descended in this terrene convulsion, and made bare his arm,

and sent his angel, who did but touch the fetters of iron and brass and they dissolved like tow before the flame, or like the bonds that held Peter when he was sleeping in the prison between two soldiers.

What a moment of suspense and alarm was that which now succeeded;—when the heathen prisoners awoke in terror, or started in their midnight dreams at the apprehension of being instantly crushed under the falling masses of the tottering prison. They saw, possibly, by the flashing lightning, that their doors were open, and they felt all their fetters drop from their limbs; but still they fled not, they moved not; no one thought of escape; they crouched under the uplifted arm of omnipotence, and their fierce souls shrank back in silence, over-awed by the terror of the Supreme, whose fear subdued all other fear or hope, and made them all stand mute, waiting for the issue. But the affrighted jailer starts from his bed with the noise and the trembling, not knowing what is the nature of the commotion he feels around, or whither he is going; he seizes his sword, and inferring nothing less than that his prisoners had all agreed to rend the prison walls and make their escape, or, it may be, at once aware that an earthquake had seized the building, he rushes forth from his chamber ready to brave death, either within the tottering fabric, or from the hands of his revolted prisoners, or from his own, if the case demanded desperation. And now, as he passes hastily from ward to ward, he discovers that every door is open, and every prisoner free. Led as by a natural impulse of the last night's rage, he comes to the cell in which he had confined and punished our apostles, he finds them also free; and, as if this was the height of his calamity,

to find them, his most hated prisoners, ready, as he imagined, to make their escape, he was on the point of committing suicide, when Paul either sees or hears him, and starts forth to stay his hand, as by a divine impulse, or under a direct inspiration to inform him of what was passing in the jailer's mind. Under this impulse, though in almost total darkness, Paul cries out, "Do thyself no harm, for we are all here." Though this is a precept, addressed to a particular case, yet it could not have been so addressed in this case unless it had been founded on a general principle, and been consonant with the will of God.

This jailer had no advantages of supernatural light. He was impelled only by frail nature's voice, which could tell him nothing of the true God, of the immortality of the soul, of divine supports in trouble, nor of a judgment seat. The ancient philosophy justified suicide. It had been honoured by the example of some of the greatest heroes and sages. It was much in fashion, at this time among the Romans: Philippi had been the scene of two remarkable suicides, among many others. Brutus and Cassius are both said to have fallen on their own swords there. But there is no excuse for suicide, and especially none in a Christian land. God has provided an antidote for the most desperate case. This jailer, in the paroxysm of his despair, heard the word of the inspired Apostle: the information relieved his fear by which he was before impelled,—the fear of personal safety; this was all quelled before he cried out, *What must I do to be saved?*—a proof of the extreme folly of that exposition of this question which would make it expressive of mere concern for his personal safety.

But what a scene is before us! the furious suicide having sheathed or thrown away his weapon,

coming in with several attendants holding torches, he crouches down abashed and trembling at the feet of the Apostle. Here is the man that beat them a few hours ago, now trembling and over-awed by that divine power which had seized him; he cries out, What must I do to be saved? Paul evidently understood him as expressing a sense of guilt and shame for what he had done. He might not, perhaps at first, have a due sense of all his sins; but the sense of his present sin and danger was, no doubt, succeeded by a more general review of the sins in which he had been living, and which had exposed him to the wrath of a just God. The jailer had already heard that these men professed to be the servants of the Most High God, and now the earthquake had convinced him of the fact; their God had interposed to save them, and these three things he viewed as decisive proofs of a miraculous power;—the convulsion of the prison, the opening of the doors, and the loosing of the prisoners' bonds. How many, like the jailer, regard not the servants of God, while they peaceably preach salvation, who will repent in that great day when he will arise to shake terribly the earth.

Let us in this narrative admire the illustrious way which God at first took to establish the Gospel. With all men, all human powers and authorities against it, it grew and became mighty, through God, to the pulling down of strong holds. The wiles of the great enemy, and of all subordinate ones, we see again subverted, and the wrath of man turned rather to the furtherance of the Gospel. Nor can we quit the scene without remarking the power of conscience, under the quickening hand of God. How awful, alarming, and humiliating were the jailer's convictions; but how gloriously, through the whole, does the grace

of God reign over human unrighteousness and sin, to the salvation of the repenting persecutor.

COMMENTARIUS.

SHORT REASONS AGAINST THE SIN OF SUICIDE.

“ Proxima deinde tenent moesti loca,  
qui sibi letum  
Insontes peperere manu, lucemque pe-  
rosi  
Projecere animas. Quam vellent æthere  
in alto  
Nunc et pauperiem et duros perferre  
labores!  
Fata obstant, tristique palus inamabi-  
lis unda  
Alligat, et novies Styx interfusa co-  
éret.”

VIRGIL.

The next in place and punishment are they  
Who prodigally throw their souls away.  
Fools, who repining at their wretched  
state,  
And loathing anxious life, suborn'd their  
fate.

With late repentance, now they would  
retrieve  
The bodies they forsook, and wish to live.  
Their pains and poverty desire to bear,  
To view the light of heav'n, and breathe  
the vital air.

But fate forbids; the Stygian floods op-  
pose;  
And, with nine circling streams, the cap-  
tive souls inclose.

DRYDEN.

“ Do thyself no harm.”—Acts, xvi. 28.”  
THE question has been ensnaring to many.—Why should we not depart out of life when we are weary of it, or disgusted with it, and save ourselves from sorrows and sufferings which we cannot bear? The reply is, (1.) Your life is not your own, and he only has a right to dispose of you, in whom you live, and move, and have your being. (2.) The possession of a power over your own life is no proof of a right over it, any more than the same power over the lives of others gives a right to destroy them. (3.) The act of suicide is an insult on our Maker; an act of impious discontent with our lot; a despairing of his goodness; and a throwing back, in contemptuous disdain, the precious life he gives. (4.) It is a base and cowardly de-

sertion of our post, as if it were impossible for us to maintain our station, or for divine power and goodness to enable us to do so.—Every suicide confesses himself an unbeliever in the divine power, and commits an act outrageously expressive of his distrust in God. (5.) It is an act demonstrative of extreme selfishness; a cruel and base disregard of all those whom we afflict by it, even to extreme agony, and all for the sake of liberating ourselves from painful feelings. (6.) How often is it the fruit of a degenerate and disingenuous sense of shame, a fear of exposure after some criminal deed, —so dreading the presence of men, whose eyes would flash reproof: the Suicide rushes into the presence of God, whose eyes will dart upon the crime he would hide, the light of ten thousand suns.—Thus men thoughtlessly enhance the very shame and suffering they would fain avoid. (7.) How awful an act is suicide, when viewed in relation to that responsibility which it rushes to terminate.—It says, “I wish to go to the great tribunal of my Judge; I am ready; I brave its terrors; I will thrust myself uncalled before him.”—Is not this the fruit of extreme pride, and a spirit altogether displeasing to God, and unsuitable to man? Let the deed then be viewed with disgust and horror; and let every man assure himself, that so far from being excusable, there never was an act of suicide committed in a state of sanity that was not repented of when it was too late. The unhappy wretch who thus thrusts himself upon his Maker, and boldly rushes to his tribunal, would, indeed, gladly find a return to all those sorrows, pains, trouble, and shame, from which he sought relief. It would be an immense alleviation of what he now endures; gladly would he again take up that load of life he so hastily threw down.

AMICUS HOMO.

ORIGINAL LETTER FROM DR.  
— EBENEZER LATHAM.

(To the Editors.)

GENTLEMEN,—The following letter was written by Dr. Ebenezer Latham, the Gentleman mentioned in the Congregational Magazine, vol. vi. p. 276, on the death of his excellent tutor, Dr. Samuel Benion.\* The transcript is from a MS. copy in the hand-writing of Mrs. Savage, the eldest daughter of Mr. Philip Henry. It has not appeared in print, and I shall be glad to see it preserved in your valuable miscellany.

Of Dr. Latham's history, like that of his friend, Mr. Rogerson, little is known further, than that he was educated in Shropshire, and numbered among his intimate friends, the Rev. D. Madock of Uttoxeter, a pupil, first of Mr. Philip Henry, and then of Mr. Frankland. Mr. Madock's funeral sermon was printed and published in 1745, by Dr. Latham, and is rendered valuable for its appendix, which contains a list of Mr. Frankland's pupils. Dr. Latham is mentioned in Dr. Doddridge's works, vol. v. p. 507, and in Dr. Doddridge's letters, edited by the Rev. T. Stedman, p. 30.

I am, &c. J. B. W.

“ Mar. 1708.

“ HON<sup>D</sup>. MADAM.—You'll excuse the liberty I take to condole your very great loss, since a few tributary tears, mixed with ink, is the least I can pay to so dear a person; and what, perhaps, may give some relief to my mind, by a free vent to that grief, which hath so overwhelmed me, that I've oft wished myself with the mourners, that I might be allowed a greater freedom of expressing it; for when the surprising account reached me I had scarce attained a measure of health sufficient to sustain the shock that fatal news gave me.

\* See a Life of Dr. Benion, by Mr. Matthew Henry, Misc. Works, p. 759, Messrs. Burder and Hughes' Edit.

" So applicable to my circumstances was the complaint of divine Herbert,

When I got health, thou took'st away  
my life,  
And more, for my friends die."

Indeed I can scarce persuade myself to believe him gone, who, though he was amiable upon all accounts, had particularly endeared himself to me, by that paternal affection he always expressed to me; and, oh! how pleasing is that short delusive idea that represents him to my mind, easy and obliging in conversation, charming and heavenly in the pulpit, with an air of greatness, and goodness in every idea. But the dream vanishes, and I find a veil cast over all this glory.

" For I can form no other notion of the death of good men; how dark an aspect hath this melancholy providence upon this world of ours, like the sudden eclipse of a shining light when it burnt brightest, which involves in a more dismal horror. But whither doth my passion of grief transport me? You will forgive me, if what I offer should tend rather to aggravate, than alleviate, your sorrow. I assure you, 'tis on this design, through the tender sense I express of this providence, I may recommend to you the consolations I offer, and solemnly profess myself feelingly toucht with your present concern, which I easily guess to be great, by the desert of a person who was almost beyond measure desirable. But I hope not too great for the Christian faith to calm and assuage.

" We cannot sorrow as those who are without hope, under the full assurance the Scripture gives of the happiness of *such as sleep in Jesus*, which familiar notion of death may reconcile us to the thoughts of it.

" For did you conceive your late dear consort only reposed on a couch, after a long fatigue of

business, how would you be pleased to find him disengaged from his continual hurry. May we not suppose that the clods of the valley are sweet? They rest from their labours, and their works do follow them.

" O happy beings, removed from this world of sin and sorrow! Their lines are fallen in pleasant places: they have a goodly heritage. Your dear relative wold not return to the earth, but earnestly refuse the offer. Would it not argue too sordid and selfish a spirit, to grudge him the possession of that happiness, and to shed tears inordinately for one, who has all tears wiped away from his eyes? If we could hear him speak, he would say, *Weep not for me, but for yourselves.*

" We want his pious example, his sweet society; but God takes care to compensate all in himself; he hath settled the best jointure on the mournful relict, the richest inheritance on the children,—*I will be a Father to the fatherless, a Husband to the widow.* May these divine consolations ever support you, till you are again joined to that dear part of yourself which is taken hence; and may those sweet babes, (the pledges of his love to you,) inherit a double portion of their father's spirit, that your loss may, in some measure, be supplied by what you find of Dr. Benion in them.

" This is the sincere desire of  
" Your affectionate servant,  
" E. LATHAM."

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EXPLANATION OF THE COMMITTEE OF THE LONDON ASSOCIATION IN AID OF THE MORAVIAN MISSIONS.

To the Editors of the Congregational Magazine.

THE Committee of the London Association in Aid of the Moravian Missions, in consequence of the appeal made to them in your last number, in relation to the conduct of one of the missionaries, conceive themselves called upon to trans-

mit for insertion in your Magazine the copy of a letter addressed to the Secretaries of the various Missionary Societies in the name of the Brethren's Society for the Furtherance of the Gospel, dated previous to the publication of your number for November, which they trust will entirely remove any unfavourable impression that may have been occasioned by the occurrence.

The knowledge the Committee have long had of the principles and practice of the brethren led them to conclude, as soon as they heard of the step that was unhappily taken, that it would prove to be the unauthorized act of an individual; and they must express their regret that your correspondent, who designates himself "A London Minister," should not have inquired privately into the case before he followed the less friendly course of publicly exposing and enlarging upon an offence which the Moravian brethren, in common with all who are interested for their missions, could not fail to disapprove and deplore.

Committee-room, 13th Nov. 1824.

(*We beg leave to say, in vindication of our correspondent, that the case he alluded to forbade him from seeking or accepting private explanation. The offence has been public, and will be extensively prejudicial, and nothing short of a public exposure, and a public apology ought to have satisfied our correspondent, or pacified the just indignation of the culminated parties. We, moreover, think the United Brethren, or the London Association, cannot in justice do less than insert their CIRCULAR in the very same channels which conveyed the offensive petition into notoriety.—EDITORS.*)

(CIRCULAR.)

To the Secretaries of the —— Missionary Society.

Nevill's Court, Oct. 28, 1824.

Dear Brethren,—I have been desired by the Committee of the Society for the Furtherance of the Gospel, to adopt some mode of counteracting the effect, which we fear must be produced in the minds of some of our brethren in other denominations by a paragraph, contained in a petition of our missionary in Barbadoes, which he thought proper to present to the House of Assembly in that island, and which we have only seen in the *Times* of Sept. 15th, having received no account from himself.

In the said paragraph he insinuates that missionaries of other denominations have acted in an unchristian and disloyal spirit, and thereby brought an odium on the name of missionary.

I conceive that an address to you will be most effectual, declaring to you, as representatives of your Society, our most decided disapprobation and disavowal of such a censure, against persons, for whom we feel every degree of regard, and brotherly affection.

It is an invariable rule in our Church, never to suffer any interference with the proceedings of other Societies, and more particularly never to judge or condemn other labourers in the same vineyard, though differing from us in forms, and even, perhaps, in their views and manner of conducting their work. We, therefore, exceedingly regret, that any one of our missionaries should have acted so contrary to our injunctions. He had received no authority from the Directors of our Missions to present a petition to the House of Assembly; and we can account for such a departure from our usual practice, only from his having been advised, that such a step was necessary to obtain permission to extend his labours to a new estate to which the proprietor had invited the brethren.

In the present state of excitement and irritation of men's minds in some of the islands, we have reason to suppose, that the person whom the missionary consulted, and employed to draw up the petition, inserted the paragraph alluded to, which the missionary inadvertently signed, and thus made his own.

Such a proceeding, however, cannot be more unpleasant and offensive to our brethren, in other denominations, than it is to us and to our whole Church; and we beg you to believe, that neither in this instance nor with respect

to any remarks which we have found made in various publications on the distinction between our missionaries and those of other societies, have we, or any of our brethren given the least occasion for the invidious comparisons which they contain? They are more distressing to us than we can describe; and we can assure you, as our fellow-labourers in the same important cause, which is not ours, but the Lord's, that we highly respect your missionaries and their work, and pray the Lord of the harvest, that he would bless them with abundant fruit. No-

thing would give us more pain, than to see dissension and strife injuring the effect of our common exertions to promote the extension of our Saviour's kingdom upon the earth.

A proper remonstrance has been sent to the missionary in Barbadoes, by the Directors of our missions; and his removal will soon take place. With unfeigned esteem, I remain ever,

Dear brethren,  
Your faithful brother and servant,  
(Signed) CHR. IGN. LATROBE,  
Secretary of the Brethren's Society for  
the Furtherance of the Gospel.

## POETRY.

### PARAPHRASE OF AMOS, v. 8.

“ Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning.”

Oh, there are hours when misery's dart,  
Deep in the stricken spirit lies,  
And all the feelings of the heart  
Are bound in nameless agonies.

When all the terrors of the Lord  
Encompass and distress the soul,  
Almost they loose the “ Silver cord,”  
So roughly does their influence roll.

But seek his throne, nor doubt his power,  
By whom the starry worlds were named;  
His mercy in the gloomiest hour  
Visits the spirits he has framed.

“ Tis He who death's dark shadow turns  
Into the morning's glowing light :  
And every faithful follower learns  
To trust on everlasting might.

He form'd Orion's beauteous orb,  
And fix'd his place till time shall cease :  
Oh, let his praise our powers absorb,  
Till death shall give our spirits peace.

Then to the Lamb through countless years,  
Shall ceaseless songs of glory rise,  
And mortal woes, and griefs, and tears,  
Shall never cloud the upper skies.

J. T.

### TO THE SUN-DIAL.

A MIDNIGHT REVERIE.  
BY BARNARD BARTON.

From Ackerman's “ Forget me Not,”  
for 1825.)

My ear is pain'd, my heart is sick,  
When all beside is silent round,  
To hear the clock's unvaried click  
Repeat its melancholy sound.

“ Tis irksome, in the dead of night,  
To have Time's progress thus made  
known,  
And his irrevocable flight  
Proclaim'd in such a sullen tone ;  
To know that thus in darkness fly  
Boons far beyond the gift of kings,  
That moments—hours—are gliding by  
Which bear no record on their wings :  
Nothing to shew their lapse redeem'd  
From dull oblivion's barren void,  
But—idle, useless, unesteem'd  
Have found and left us unemploy'd.

Better I love—since Time must pass—  
To witness in the light of day,  
The noiseless sand-grains in the glass  
By slow succession drop away.

With still more joy to THEIR I turn  
Meet horologe for bard to love !  
Time's sweetest flight from thee I learn  
Whose lore is borrow'd from above.

The worldly use of time may need  
Less cumbrous things, its course to tell ;  
I love thy massive tome to read,  
To read and feel its voiceless spell.

I love, in some sequestered nook  
Of antique garden to behold  
The page of thy sun-lighted book  
Its touching homily unfold ;  
On some old terrace-walk to greet  
Thy form, a sight that never cloyes,  
Is more to thought than meat or drink,—  
To feeling that art's costliest toys.  
These seem to track the path of time,  
By vulgar means which man has given ;  
Thou simple, silent, and sublime,  
But show'st thy shadowy sign from  
heaven.

## A MOTHER'S LAMENT FOR AN INFANT DAUGHTER.

BY J. MONTGOMERY, ESQ.

(From the Same.)

I LOVED thee, daughter of my heart !  
 Sarah, I loved thee dearly ;  
 And though we only met to part,  
   How sweetly—how severely !  
 Nor life nor death can sever  
 Mother and Babe for ever !

Thy days, my little one, were few—  
   An angel's morning visit,  
 That came, and vanish'd with the dew ;  
   'Twas here—'tis gone—where is it ?  
 Yet didst thou leave behind thee  
 A clue for love to find thee.

The eye, the lip, the cheek, the brow,  
   The hands stretch'd forth with gladness ;  
 All life, joy, rapture, beauty now,  
   Then dash'd with infant sadness ;  
 Till, brightening by transition,  
 Return'd the fairy vision :—

Where are they now ? those smiles, those  
 tears,  
 Thy Mother's darling treasure ?  
 She sees them still, and still she hears,  
 Thy tones of pain or pleasure :  
 To her quick pulse revealing  
 Utterable feeling.

Hush'd in a moment on her breast,  
 Life at the well-spring drinking ;  
 Then cradled on her lap to rest,  
   In rosy slumber sinking :

Thy dreams—no thought can guess them ;  
 And mine—no tongue express them.  
 For then this waking eye could see,

  In many a vain vagary,  
 The things that never were to be,  
 Imaginations airy—  
 Fond hopes, which mothers cherish,  
 Like still-born babes to perish.

Thine perish'd on thine early bier :—  
 No—changed to forms more glorious,  
 They flourish in a higher sphere,  
   O'er time and death victorious ;  
 Yet would these arms have chain'd thee,  
 And long from heaven detain'd thee.

Sarah, my last, my youngest love,  
   The crown of every other,  
 Though thou art born again above,  
   I only am thy Mother ;  
 Nor will affection let me  
 Believe thou canst forget me.

Then thou in heaven, and I on earth,  
   May this one hope delight us,  
 That thou wilt hail my second birth,  
   When death shall re-unite us :  
 Where worlds no more can sever  
 Parent and child for ever.

Sheffield.

## LINES ON THE WANING YEAR.

AGAIN thou'rt here—thou waning year !

(The joys of summer fled)

Crown'd with thy chaplet dry and scar—

A wreath already dead :

While every rising of the gale,

Leaves thy rest brow more bare and pale,

And whistles o'er thy head.

Now autumn's tempests, passing by,  
 Are heralding a darker sky.

I scarcely know the reason why,

But yet methinks the while,

I love the storms of winter's sky

More than the summer's smile.

There's something in the storm and snow,

Which drift o'er winter's rugged brow,

Can more my heart beguile,  
 Than when beneath the star-light west,  
 The summer sunbeam sinks to rest.

Perchance the weary, wintry wind,

And desolation's scene,

May best befit the wayward mind,

This stormy heart within ;  
 If Nature, on the troubled breast,Smile in her hours of peace and rest,  
 Those smiles can never win :If the bright sunbeam pierce the tomb,  
 It mocks, but not dispels, the gloom.

As stood that fabled\* form of grief,

When all she loved was gone,  
 (Strown like the faded autumn's leaf,)And left her all alone :  
 Too desolate to weep a tear,  
 All broken-hearted stood she there,Till chill'd to very stone :  
 So Nature wears the frozen eye  
 Of joyless, reckless apathy.How desolate she looketh forth,  
   Of all her beauty riven !

Scarce smil'd the summer flowers on

earth,  
 Scarce shone the sun in heaven,  
 When heavy winter treads the sky,  
 And sweeps her pride and glory by,  
   And on his tempest driven,  
 Sails many a withered leaf and flower,  
 That sunn'd themselves in summer's  
 bower.

Thou fading year—thou sky of storm,

That seems't the shroud of all,  
 And over summer's faded form

Does't spread thy sullen pall !

How like, thou changing sky, to man,  
 Whose hopes scarce pass an hour's span,  
   When they are doomed to fall !Man—Man ! the creature of a day,  
 Who smiles and weeps, then dies away !

## MUTATUS MUTANDUS.

\* Niobe.

## REVIEW OF BOOKS.

*The Works of the Rev. Andrew Fuller. With a Memoir of the Author, by John Ryland, D. D. In Nine Vols. Price £5.—London: Holdsworth, 1824.*

DIFFERING decidedly on one point of doctrine and discipline, from the excellent author of these volumes, we have never suffered that distinction to interfere with our high admiration of the man, the preacher, and the writer. We can feel no hesitation in avowing it as our deliberate opinion that, if not of the highest order of thinkers and reasoners, he was not far below it, and that, if he had enjoyed the early advantages which are indispensable in so many walks of literature, he would have occupied a yet more conspicuous elevation. If he were somewhat deficient in that extent of intellectual vision which enables an inquirer to take in the whole field of investigation at a glance, he had a clearness of mind, that showed him at once where the strong positions of the contest lay, and a resolute vigour of understanding which led him at once to grapple with difficulties however formidable. There was something thoroughly English both in his cast of thought and in his mode of expression; he had no taint of flippancy or affectation in his language, nothing of trimness and balancing in his periods; he was of the old school, and the innovations of the day were as repulsive to his taste as they were foreign from his habits. In one point, indeed, which some people, we believe, hold to be indispensable to the armature of a profound divine, he was sadly deficient—he had no talent for spinning out. When he had looked fairly at a question, and made up his mind as to its character and results, he

gave his opinions and reasonings in clear, concise, and expressive terms. He had no fellowship with that eminent class of theologues who are famous for manoeuvring round an argument without ever coming to the *pas de charge*; his tactics were simple and direct; they were under the direction of a master-mind, and their results have, in more than one important instance, essentially benefited mankind.

There is an old proverb which affirms that “comparisons are odious,” and in a general way we acquiesce in its justness; there are, however, exceptions, and it may assist us in analysing the peculiar cast of Mr. Fuller’s mind, if we contrast his methods of inquiry with those of one or two of his contemporaries, men, like himself, conspicuous for moral and intellectual excellence. In the eighth volume of Mr. F.’s works, consisting of miscellaneous papers, we find an essay on “the Unpardonable Sin,” and among the recently published sermons of Dr. Chalmers and Mr. Toller, there are discussions of the same awful subject. Dr. C. treats it in his usual manner, identifies the sin against the Holy Ghost with hardness of heart and final impenitence, and content with this general explanation, places it in a very striking light, and urges it with cogent eloquence. As a theological disquisition, however, on the import and bearing of a particular passage, the discourse is perfectly ineffective, and all the Dr.’s reasonings are annulled by his resolute inadvertence to the peculiar phraseology of his text—“the blasphemy against the Holy Ghost.” Now, though the origination of this particular form of sin may in a general sense be referred, in

1824.]

common with many other transgressions, to hardness of heart, yet it is obvious that this will go but a very little way towards the interpretation of the text, and its specific application to Christian instruction; while the remote principle might have been much more immediately and satisfactorily derived from other passages of Scripture. Mr. Toller's sermon pleases us much better than that of Dr. Chalmers. It is more just in its explanation, more comprehensive in its range, and more affecting in its application. Its exordium is quite sufficient to set aside the Dr.'s vague and generalizing interpretation; while its analysis of the words of our Lord establishes in the most convincing manner, their direct meaning as applicable to the malicious and contumelious language of the Pharisees. Mr. Fuller's investigation is strongly marked with the qualities of its author, and without waste of words, affectation of systematic precision, or parade of philosophic modes of thought and expression, exhibits a complete and satisfying view of a most important subject. He first examines Scripture, brings forward every passage that seems to have reference to the matter in hand, and then makes a number of deductions which place in the strongest light the doctrine and its consequences. However impressive and useful Dr. Chalmers's sermon may be as an address to the impenitent, it is of no value as an elucidation of the question it professes to discuss; and though Mr. Toller's discourse has much gratified us as a sensible and most interesting appeal, it has no pretensions to originality, nor is it distinguished by peculiar vigour. But of Mr. Fuller's we should say at once—*ex pede Herculem*; it shows the man mighty in the Scriptures, clear in his conception, and masterly in the manner of ex-

pressing his sentiments. After having given an admirable exposition of Scripture evidence, he first qualifies the term "unpardonable;" he next infers that the guilt of this specific mode of transgression lies not in any particular *act of sin*, but in the *circumstances* under which it may be committed, and resolves these circumstances themselves into one pervading principle, the possession of "a certain degree of *light*;" and that not merely objective, as exhibited in the Gospel, but subjective, as possessed by the understanding. He then assigns the reasons for the impossibility of recovery from the effects of this sin, and closes with a well-judged application of the whole to the present state of Christians.

It is singular enough that, destined as he was to engage so largely in controversial debate, he should have, at an early period, recorded his dislike of polemics, and his anxious wish to be kept from engaging in theological disputes. "How unfit," he exclaims in his diary, under date of July 19, 1780, "I am for controversy!" And on the following day, he recurs to the same subject—"O peace, thou inestimable jewel! The Lord grant I may never enter the polemical lists!" We rejoice that his prayer was not answered, since we believe that in the numerous contests of this kind which he felt himself called upon to maintain, he discharged a most important duty, and conferred important benefits on the Christian church. The first trial of arms was in the controversy on what has been usually termed "The Modern Question,"—"whether it be the *duty* of all men to whom the Gospel is published, to repent and believe in Christ." It might appear, on a superficial view, that this was an inquiry of an abstract character, and of small practical consequence in its bearing on the

offices of the Christian minister, or the prosperity of the church; but a little reflection will show that a most important feature of evangelical preaching must depend, for retention or rejection, wholly upon its decision. If the Gospel invitations be only partial, they are of course to be only partially held out; all appeals to sinners become unprofitable and impertinent, and the proper business of the minister is limited to such discussions and addresses as may interest the elect. It is admitted, by the epithet assigned to this question, that it is of modern origin; that the notion on which it hinges, was never formally affirmed in the preceding periods of the church, and that it was reserved for recent times to bring forward a proposition, of which the negative would neutralise the main object of preaching, and reduce a large portion of the Bible to a mere *caput mortuum*. Among the partizans of this tenet, Mr. Brine was the ablest; some of his coadjutors were men of talent, and though they were steadily opposed, the doctrine seems to have gained ground and to have spread somewhat extensively when Mr. Fuller entered the field. In the earlier stages of his investigations, he had held with those who denied the point of *duty*, but farther consideration led him to opposite conclusions, and gave him entire liberty to enforce the full and free welcome of the Gospel. The processes and results of his examination were given to the world in a pamphlet, entitled "The Gospel worthy of all Acceptation," which produced a considerable effect upon the public mind, and involved him in subsequent controversy with several antagonists. To say of this tract that it is powerfully argued, is only to give it the character due, nearly without exception, to the whole of Mr. F.'s writings; and

it deserves, in common with his other productions, the high distinction of a clear and successful defence of important verities. The first volume of this edition of his works is occupied by the different treatises published on this question by Mr. Fuller.

His next production may be considered as his *magnum opus*, and claims, in point of permanent value, to be placed at the head of all his works. The "Calvinistic and Socinian Systems examined and compared, as to their moral tendency," met the self-styled Rationalists on their own favourite ground. The licentious tendency of the Calvinistic doctrines had been with them a favourite topic of declamation,—a sort of carpet-ground of controversy over which they might amble with all possible ease and satisfaction—and to be interrupted on this level course was as intolerable as it was unexpected. The success of this admirable controversial work has fully verified the prediction of Mr. Hall, that it would "be read, not merely as a pamphlet of the day, but for years to come." Nor was Mr. Fuller less successful in his rejoinders to such of the opposite party as ventured to reply; cool, shrewd, and ready, he exhibited in the strongest light the absurdity of their attempts at argument, and the weakness of their evasions. These tracts and the "Letters to Mr. Vidler on the doctrine of Universal Salvation complete the second volume.

"The Gospel its own Witness" appeared in 1800, and added to the fame of its author. In this interesting work, Mr. Fuller maintained two important theses,—1. The Holiness of Christianity as contrasted with the Immorality of Deism.—2. The Harmony of Scripture with Fact, Truth, and Reason; its entire consistency with itself; and the consistency of the Doctrine of Redemption, with the

received opinions concerning the magnitude of creation. We have had occasion to know that this last particular has sometimes been a stumbling block to sincere believers, and we would strongly recommend to all who may be harassed by doubts on this subject, the triumphant reasonings of our author. He shows that the extent of creation, so far from affording a presumption against the truth of revelation, strengthens its evidence. The closing paragraph of this section is most impressively written.

" And now, I appeal to the intelligent, the serious, and the candid reader, whether there be *any truth* in what Mr. Paine asserts, that to admit ' that God created a plurality of worlds, at least as numerous as what we call stars, renders the Christian system of faith at once little and ridiculous, and scatters it in the mind like feathers in the air.' On the contrary, it might be proved, that every system of philosophy is little in comparison of Christianity. Philosophy may expand our ideas of creation, but it neither inspires a love to the *moral* character of the Creator, nor a well-grounded hope of eternal life. Philosophy at most can only place us at the top of Pisgah : there, like Moses, we must die ; it gives us no possession of the good land. It is the province of Christianity to add, *ALL IS YOURS !* — When you have ascended to the heights of human discovery, there are things, and things of infinite moment too, that are utterly beyond its reach. Revelation is the medium, and the only medium, by which, standing as it were, ' on Nature's Alps,' we discover things which eye hath not seen, nor ear heard, and of which it never hath entered into the heart of man to conceive." — Vol. iii. p. 243.

Mr. Fuller's tracts in defence of Missions are not, in our opinion, among the happiest of his productions. They were involuntary and *ex officio* duties; they led him into details out of his usual track of reading, and he seems to have addressed himself to his task *invita Minerva*. Still they show the vigour of his mind, and exhibit much effective reasoning. These, with the previous treatise, find their place in the third volume,

the remainder of which is filled up by the " *Strictures on Sandemanianism*." We have heard this treatise spoken of, by men well qualified to judge, as Mr. Fuller's *chef-d'œuvre* ; and it is impossible not to be impressed, in its perusal, by the acuteness and luminousness with which he has treated a subject difficult in itself, and rendered still more so by the confused and contradictory way in which it has been treated. He puts his antagonists fairly to the route ; throws them into positions where they are completely enfiled by their own artillery, and leaves them without either defence or retreat. It strikes us, however, that there is one particular, and that the turning-point of the discussion, which he has either neglected altogether, or at least does not seem to have been sufficiently aware of its importance ; — we mean the examination of the different senses in which the specific and correlative expressions which refer to faith are used in the New Testament. To engage in this investigation would be to carry the war into the strongholds of Sandemanianism, and to leave them without even an ostensible rallying-point where they might make show of fight. Mr. Fuller's pamphlet is admirably temperate, a quality the more meritorious as he had to deal with a sect of supercilious exclusionists, whose leader was accustomed to anathematise his antagonists without mercy or decorum.

" The writings of such men as Flavel, Boston, Guthrie, the Erskines, &c. are represented by Mr. Sandeman as ' furnishing a devout path to hell,' and the writers themselves as Pharisees, ' than whom no sinners were more hardened, and none greater destroyers of mankind.' "

One is at a loss whether to charge folly or guilt, or both, upon these men of sectarian temper, who thus shut the door of Christian fellowship on men of exalted and

consistent piety, and deny the possession of the Christian character, excepting in connexion with the profession of their own contracted and unscriptural views. They are beyond the reach of argument, and must be quietly left to the contempt which must sooner or later overtake them.

The contents of the fourth volume are miscellaneous, consisting of dialogues, letters, essays, and treatises on various subjects. These, though they vary in interest and importance, are all valuable, and some of them are quite equal in ability and effect, to any of Mr. F.'s most popular compositions. The "Three Conversations between Peter, James, and John," on Imputation, Substitution, and Particular Redemption, are replete with the clear statement, and sound discrimination which so eminently distinguished the writings of their author. The nine letters which form the commencement of an intended "connected view of the Gospel," although not precisely what they would have been, had they passed through Mr. Fuller's subsequent revision, will excite regret that he was not able to complete them. The tracts on Antinomianism and Spiritual Pride, the Backslider, and others comprised in this section of the Works, are not inferior in excellence to others of his compositions which have attracted the public attention in a more imposing form.

The fifth and sixth volumes contain Mr. Fuller's expository works;—on Genesis, and on the Apocalypse. Valuable as is a large portion of the matter comprised in this section, we cannot say that Mr. F. appears as an expositor, to so much advantage as when engaged in controversy or in the discussion of a distinct subject. Had those improvements of the first and last books of the sacred volume been the productions of a common mind, we should pro-

bably have rated them highly, and our expectations may, in the present instance have been unreasonable. There will, indeed, be found ample proofs throughout that these volumes are the productions of a strong-minded man, thinking for himself, and rejecting every thing approaching to a servile reliance upon authority. The study of these expositions will be a remunerating labour.

The seventh volume presents us with the entire collection of Mr. Fuller's Sermons, and of these we should find it difficult to speak in language of undue praise. The greater part of them have been long familiar to us, and have afforded us much gratification as luminous expositions of Christian doctrine and impressive inforcements of Christian feeling and practice. They are not, by any means, common-place compositions; they bear the mark of their author, and his forte lay less in what is usually understood by eloquence than in clear statement, and strong reasoning. He had, however, one quality of rare occurrence, and of powerful effect; he frequently gave to his preaching a character of pathos which made them deeply affecting, and of this a very fine exemplification occurs in his discourse on the Syrophoenician woman, a composition inferior only, if inferior, to Bishop Horsley's master-piece on the same subject. "The Reception of Christ the Turning-point of Salvation" is of great excellence, and places a cardinal doctrine in a very striking light. From the first of these we shall give an extract of some length.

"Let us proceed to the third application—The disciples had been poor advocates. Make way for her, and let her plead her own cause: she can do it best. It is not one, nor two repulses that will silence the prayer of faith; nor ought else, so long as Jesus lives, and the invitations and promises of his word continue unrevoked. It was written, *He shall save the needy when he crieth, the poor also, and*

him that hath no helper, and the efficacy of this declaration must be tried again. Then came she and worshiped him, saying, Lord help me!

"Observe, she prefaces her petition with an act of worship. She had before acknowledged him as David's Son, now she approaches him as his Lord. Prostrate at his feet, she adores him, and renews her application. It is short, but very full. It has but three words, but more than three ideas, and these full of importance. She here in effect tells him, that her case is urgent; that she is truly helpless; that no help is to be found in any other quarter; that she is persuaded of his being able to save to the uttermost; and that it belongs to his character as Messiah to help those that have no helper. Though a Canaanite, assuredly she possesses the spirit of an Israelite: *I will not let thee go, except thou bless me.*

"If there be such a thing as holy violence, or taking the kingdom as it were by force, surely this is it; and, knowing the character of Christ, we should have concluded that this petition must be successful. But Jesus answered and said, *it is not meet to take the children's bread, and to cast it to dogs.* What imperfect judges are we of times and seasons. Just now we should have supposed her cause was gained, and yet it was not so; and now we should have been ready enough to conclude it was lost, and yet it is not so. Let us learn to wait patiently for the Lord, and neither conclude when we enjoy great fervour and freedom in our approaches to him, that our prayers must be answered immediately, or not at all; nor, when thrown back into darkness and discouragement, that now there is no hope. Had this poor woman rested her expectation on her own feelings, or any thing short of the Lord's own word, she had fainted in this trying moment. What a crowd of thoughts might she at this time have cherished: hard thoughts proud thoughts, and despairing thoughts. 'And is this the Messiah, of whom such glorious things are spoken? Is this the compassion that he is to exercise to the poor, and to them that have no helper.' No mercy, no help, for a stranger, even though prostrate at his feet; and, as if it were not enough to refuse his assistance, he must call me a dog! I will ask no more: whatever be my lot, I will bear it!" Such might have been her reflections, and such her conduct; but she was a believer, and faith operates in a different way.

"Yet what could our Saviour mean by such language? Did he really intend to countenance that contemptuous spirit with which the carnal Jews treated the Gentiles? Surely not. Did he feel towards this poor stranger as his words

would seem to indicate? No. His roughness, like that of Joseph towards his brethren, was assumed for the purpose of trying her; and she endures the trial with singular perseverance. She neither resents being called a dog, nor despairs on account of it; but is resolved still to follow up her suit. Yet what new plea can she find to offer?

"Let us hear the fourth and last application.—*Truth, Lord, but the dogs eat of the crumbs that fall from their master's table.* Most admirable! Such an instance of spiritual ingenuity, of holy and humble acumen was perhaps never known before, nor since. Now the conflict is at an end, the victory is gained; the kingdom of heaven is taken by the prayer of faith. Jesus, like Joseph, can refrain himself no longer; but appears in his true character. *O woman, great is thy faith: be it unto thee even as thou wilt!* Let us review this charming crisis, and mark the ground from which this last and successful plea proceeded. **IT WAS THE GROUND ON WHICH THE LORD HAD PLACED HER.** He intimated that she was a dog unworthy of the children's bread. She readily admitted it, and as a dog presented her petition. Here then is the grand secret how to succeed in our approaches for mercy. We must stand upon that ground where the scripture places us, and from thence present our petition. Does the Lord tell us in his word that we are guilty, unworthy, ungodly, deserving of eternal death? On this ground we must take our stand, and plead for that mercy that is provided for characters of this description. All applications for mercy on any other ground will be unsuccessful."—pp. 310—313.

We have reached our limits, and can only point out the contents of the last though not least interesting volume. Its miscellaneous contents consist of Magazine Papers, Sketches of Sermons, and Tracts.

We are glad that the demand for Mr. Fuller's writings has been such as to justify the present undertaking. It forms a valuable collection, and will stand high in the estimation of all who take an interest in the questions to which its contents refer. There are some particulars in which our views vary, in some degree, from the scope which Mr. F. has taken, but these are few, and do not prevent us from regarding him with affec-

tionate veneration, as a distinguished champion for evangelical truth.

Of Dr. Ryland's Memoir, public approbation has rendered it unnecessary for us to say any thing by way of recommendation. It is rather deficient in analysis and criticism, but it presents as complete a picture as can be desired, if not of the intellectual habits, of the social and spiritual character, of Andrew Fuller.

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*Bibliotheca Biblica; a select List of Books on Sacred Literature; with Notices, Biographical, Critical, and Bibliographical. By William Orme. Edinburgh, 1824. 8vo.*

THERE can be but one opinion respecting either the necessity of a work of this nature, or the competency of the gentleman whose name is annexed to the article before us. Knowing and appreciating, as we do, Mr. Orme's former labours, we hastened to the perusal of this volume with sanguine expectations, nor have we been disappointed. We confess, that in our first *coup d'œil* over the list of authors presented to our notice, we were somewhat at a loss to understand the nature of that *selection*, by which the author had given them admission into this list, to the exclusion of many learned and laborious writers, whom we fully expected to find enrolled. We were, however, relieved from our perplexity, by noticing the following paragraph in the author's preface.

"As Scotland, notwithstanding its religious character and advantages, has been thought not to have produced many works of a biblical nature, considerable pains have been taken to furnish an account of those productions, which in early or later times have proceeded from the pen of Scotsmen. For gratifying this partiality to his native country, the author hopes to be forgiven, though some of the works mentioned should not

be deemed of great moment, and many of them be now scarcely ever to be met with."—p. vi.

We cannot but wish, however, that this desire to bring into remembrance the *diu minorum gentium*, had not led to the exclusion of many works of higher worth, and names of greater note. With this small exception, we can most sincerely award to Mr. Orme our warmest praise. The biographical notices display considerable research, and in some instances have led us to an acquaintance with the outlines of the biography of authors, for whose names we have vainly sought in more general collections. The critical remarks are, as far as we are enabled to judge, correct and liberal. They have one excellency, which is almost peculiar to them—a fearless exposure of any departure from evangelical purity in those works which have been generally shielded from such attacks by the deserved reputation they have gained for acute criticism, and profound erudition. In this respect Mr. Orme's work supplies a desideratum, often severely felt by the young student. The few volumes of this nature, which an ordinary library affords, are defective of every qualification, which renders such publications useful to the biblical scholar. Leigh's Treatise, besides being rather scarce and old, has no specific character. As a biographical dictionary, it is too confined: as a biblical work, it is too indiscriminate. Wilkins offers no critical remarks on any of the numerous volumes to which he refers, and many of those he recommends, are now *hors de portée* of the generality of ministers. "The exact collection of our English writers on the Old and New Testaments," 1663, is a mere catalogue, perplexing in the overwhelming mass of authors produced, and equally so in the reflection it gives rise to, that few are now attainable. Of

the same nature with the last is Lettsome's "Preachers' Assistant." Following such feeble precursors, we have little doubt that the "Bibliotheca Biblica," will obtain a deserved pre-eminence, and ultimately arrive at the honour of being esteemed a standard book of reference. Mr. Orme's method is alphabetical. We shall present our readers with one or two of the articles as a specimen.

"CUDWORTH, RALPH, D. D. a celebrated English divine; born 1617; died 1688.—The true intellectual system of the universe, &c. London, 1678, fol. Ibid 1743, 2 vols. 4to. with life, by Birch.

"This is not properly a biblical work; but as connected with the most important subject of religion, and as an immense magazine of learning and research, it would be wrong to omit it here. It contains the greatest mass of learning and argument, that ever was brought to bear on atheism. A thousand folio pages, (899), full of learned quotations, and references to all heathen and sacred antiquity, demonstrate the fertility and laborious diligence of the author. And whoever wishes to know all that can be said respecting liberty and necessity, fate and free will, eternal reason and justice, and arbitrary omnipotence, has only to digest the Intellectual System. The work, unfortunately, is very repulsive in its style, and also, perhaps, somewhat in its subject. It abounds with Greek and Latin quotations, and is full of digressions and redundancies, besides being generally rugged and inharmonious in its language. It is only (notwithstanding its size) a small part of the plan, which the learned author had projected, and a great part of the material of which he left. A very excellent abridgment of the work was published by the Rev. Thomas Wise, in 1706. London: 2 vols. 8vo. On the other hand, a Latin translation of the complete work, by John Laurence Mosheim, appeared at Jena in 1733, in 2 vols. folio, and at Leyden in 1773, 2 vols. 4to. It is illustrated with notes and dissertations by the translator. Dr. Cudworth was greatly attached to the study of Plato, and in several respects appears to have been misled by the Platonic Philosophy. It is important for Christian divines to remember the Apostle's language, about 'a false and deceitful philosophy.' Dr. Cudworth left a great quantity of biblical and theological papers, (now in the British Museum,) some of which entitle him to a place among writers in biblical literature, as

will appear by a reference to our article on Dodd's Bible. Bishop Burnett says of him, 'He was a great man in all parts of learning, divine and human; an honour to Emanuel College, where he was educated, to Christ's College, where he afterwards presided; to the whole University of Cambridge, which he adorned; and to the church and age in which he lived.'

"STRANG, JOHN, D. D. Principal of the University of Glasgow, who died in 1654. De Interpretatione et Perfectione Scripturae. Roter. 1663. 4to.

"Though this work is the production of a countryman, I have not been able to procure a sight of it. It was published after the writer's death, with an account of him prefixed to it, with the initials of Principal Baillie's name. Dr. Strang was the author of another work, which I have met with, of a metaphysical nature; *De voluntate et actionibus Dei circa peccatum*. Amst. 1663, 4to. The dedication, preface, and poems, prefixed to this last volume, were written by the celebrated Alexander Morus. The learned productions of Scotchmen, about this period, were almost all published in Holland; and from their great scarcity in this country, I suppose few copies came back to Britain. None of Strang's publications are mentioned in Watt's Bibliotheca. Some notice of them occurs in Dr. Irving's Dissertation on the Literary History of Scotland."—p. 145.

We are not quite satisfied of Mr. Orme's correctness, in asserting that Lord Barrington ceased to be a Dissenter. We are aware, that he left the communion of the church under the pastoral care of Mr. Bradbury, and became attached to the Arian party, but that he ever seceded from the dissenting body is, we think, incorrect. A funeral sermon published for him by Mr. Robert Mackewen, appears to intimate the contrary. The trifling strictures we have ventured to make, will not, we trust, be construed into any depreciation of the transcendent merits of the work, a work indispensable to the biblical student, and which will, we are convinced, add considerably to that literary reputation which the author already so justly possesses. The volume is elegantly printed.

**Literaria Rediviva; or, The Book Worm.**

*God's Plea for Nineveh, or London Precedents for Mercy, delivered in certain Sermons within the City of London. By Thomas Reeve. folio, 1657.*

LITTLE justice has been done to the literary character of the Episcopalian divines living in the period immediately preceding the Restoration. Walker's "*Attempt*," though collected with sufficient industry, and written *con amore*, is yet a huge mass of immethodical matter, and has, besides, one fault, unpardonable in books of that kind, an entire omission of the works of the respective individuals whose history it narrates. Our biographies, sufficiently meagre in the general, are sterility itself, in respect to this very interesting era. No one can doubt there were, amongst this class, men of decided piety, as well as of the most profound literature. White's *Century* is no more a true portraiture of all the *malignant* divines, than Foulis and Heylin are true historians of the *pretended* saints. We may learn from Clement Barksdale, and Walton, and Fell, and Des Maizeau, that all the cavaliers were not confessors of *Bacchus* and *Venus*, as one of their own communion severely characterized the greatest number of them; but on the contrary, that many had a most conscientious and inflexible regard to piety, and held their principles, however erroneous in some points those principles appear to us, with a firmness that must command the respect and even veneration of all good men. We are willing to concede, that their theology, even in its more practical part, was tinctured with some peculiarities, which the rigidly orthodox cannot easily endure; but we shrink back with abhor-

rence from the apathy which can scrutinize and detect, and even magnify these slighter deviations, and leave unnoticed that which is of the very essence of all religion, that in which all good men unite, however opponent in other things, a stern and tenacious regard to principle. Nor can we look with indifference on those men, who were true to their opinions, when to be false to them was the only way to honour. Prelacy, in the days of Whitgift and Laud, fierce and persecuting, and ruling over the conscience with all the power, and all the anti-christian pomp of Rome; and Episcopacy in its suffering state, as it appears in the biography of Sanderson, and in the "*Hard measure*" of Hall, are viewed by us with very different feelings. The thing itself is precisely the same; but in the latter case, the fate of its advocates gives it an adventitious title to our sympathy, which its own merits never could have procured. The sermons of Humphrey Sydenham, Glanvil, Henry Beesley, Blake, Edmund Porter, and Robert Moseom, though neither so powerful in argumentation as those of many of their brethren in the Establishment, nor so rich in their theological character as the works of their nonconformist contemporaries, Owen, and Kendal, and Vines, yet are worthy of a better fate than most of them have found. These are the men whom the accomplished Falkland, the noble Capel, the judicious Clarendon could admire; whom Owen and Howe respected; and whom Cromwell himself dared not to silence. Yet their history, and even their names, have been suffered to die, and no friendly hand has attempted to erect a tablet to the remembrance of virtues, which once

forced an unwilling tribute from those who were enemies to all but their piety and talent. Some solitary bookworm preserves, in the blurred and oft-corrected fly-leaf, a few bald and scattered incidents of their life, gathered from contemporaneous journals, or other incidental sources;—the obscure and uncertain, but yet only accessible documents of neglected biography. We extract the following meagre notes respecting Dr. Thomas Reeve, from the fly-leaf annexed to our copy of the work, whose title stands at the head of this article. He appears to be the same gentleman as is mentioned by Walker, p. 345, and if so, was ejected from Alborough, in Norfolk, in the civil war. After his ejection, he preached for some time in London. He survived the Restoration, and was admitted D. D. in 1661, and about that time became the preacher at Waltham Abbey. His numerous writings show him to have been a man of very extensive reading, and of very original powers of mind. His theology is very dry and unsatisfactory: lower than Arminianism, it seems occasionally to approach to Popery, especially in the efficacy he attributes to repentance, or more properly to penance. His numerous quotations are principally from historians, chronologists, and antiquarians, or from the Greek and Latin fathers. The Protestant divines seem to have engaged his attention but very rarely. These facts, taken into connection with the general spirit of his volumes, seem to intimate no very cordial feelings towards the theological character of the age in which he lived. In fact, Dr. Reeve is no trimmer. He leaves no doubt on our minds as to his opinion of the fasts, and sermons, and lectures of the parliamentary divines. But with all these defects, there is a brilliancy of description, a richness of ima-

gery, and a felicity of expression which no one can withstand. The original thought, of which these are the drapery, is often common, if not poor, but it is followed out so fully, and illustrated with so many apt allusions, and striking, though occasionally uncouth, similes, that though it may not convince the understanding, it will at least dazzle the fancy, and captivate the passions. His eloquence, though by no means conformed to the rules of art, is very forcible. Dr. Reeve has no scrupulosity in the choice of his words: if the common methods of expression appear at any time not sufficiently determinate for his purpose, he borrows a Latin or Greek noun, and by the help of an English termination soon domiciliates it, and bestows on it the right of denizenship. On the whole, in whatever degree of estimation Dr. Reeve's works may be held for their theological character, as specimens of genius, imagination, and occasional eloquence, they will ever be deservedly admired by all lovers of our old literature, and in that view claim an honourable place amongst the lucubrations of THE BOOKWORM. Of his "God's Plea for Nineveh," his largest and most elaborate work, and that now under consideration, Mr. Beloe has taken particular notice, in his "Anecdotes of Literature." An abridged edition in quarto was published by the author. Having thus introduced our readers to some acquaintance with Dr. Reeve, we shall proceed at once to this interesting volume. The work consists of a series of sermons on Jonah iv. 11. originally delivered to the author's congregation; but afterwards adapted for publication, as an Essay on Repentance. The first extract shall be from the author's highly-wrought description of the insignificance of man. We are necessitated to omit some parts, which,

though very descriptive, are unfit for general perusal.

“ If thou beest for profit, thy ranges are known ; after thou hast called up thy servants to hunt for gain at home, thou thyself as one in full quest for lucre abroad, art visiting other men’s store-houses, searching their warehouses, ransacking their cellars ; thou goest to the custome house to try what exporting and importing there hath been, thou repairest to the exchange to examine what merchant thou canst meet with, with whom thou maist truck in minivers, and tissues, muskis, and civets, the teeth of elephants, the bones of whales, the stones of bezars, the claws of crabs, the oykes of swallows, the skins of vipers, yea, be it but on black coal, black pitch, white chalk, or white sope, rusty iron, or abominable mummey, it will serve the turn, or if thy merchandizing fail there, thou turnest thy trading an other way, to seek about for a license, or a patent, or perhaps to pry out some de-sayed heir, or founderred gallant, that thy ferret might be sent out into that barrough, or thy setting dog let loose to drive that covey, to hook in some mort-gage, or to prey upon some forfeiture ; and if all these devices will nottake place, then thou stirrest thy legs to go suck venome from a pettifogger, or magick from some conjurer. And thus doth the drudge of the world spend his day. If thou beest for bravery, I cannot follow thee by the track, nor find out thy various motions. The gallant is counted a wild creature ; no wild colt, wild ostrich, wild eat of the mountain comparable to him ; he is indeed the buffoon and baboon of the times ; his mind is wholly set upon cuts and slashes, knots and roses, patchings and pinkings, jag-gings, taggings, borderings, brimnings, half-shirts, half-arms, yawning breasts, gaping knees, arithmetical middles, geometrical sides, mathematical waists, musical heels, and logical toes. I won-der he is not for the Indians branded skin, and ringed snout. His phantastick dotages are so many, that he hath a free school, bookish about inventions for him ; nay an academy of wits, studying deeply to devise fashions according to his hu-mour : Know ye not the multitude of students, artists, graduates, that are subliming their notions to please this one light-head ? Then hear them by their names ; perfumers, complectioners, feather makers, stitchers, snippers, drawers ; yea, who not ? yet amongst these doth the nited spark spend out his time : this is the gallant’s day. If thou beest for dainties, how art thou then for spread-tables, and plenished flaggons ? thou art but a pantry-worm, and a pastry-

fly. Thou art all for inlandish meet and outlandish sawces, thou art the dapifer to thy palate, or the cupbearer to thy appetite, the creature of the swal-low, or the slave of the wesand. The land hath scars flesh, the sea fish, or the air fowl curious enough for thy licorous throat ; by thy good will, thou wouldest eat nothing but kids and fawns, carps and mullets, snipes and quailies, and drink nothing but frontinack, white muskadines, leathick-wine, and vine *de parry*. Thy olies and hogoes, creepers and peepers, Italian cippets, and French broaths, do shew what a bondman to the paunch thou art ; even the idolater of the banqueting house. *Thy belly is thy God.* Thus doth the glutton wast out his pilgrimage : this is the *epicure’s* day. If thou beest for lust, what an itinerant art thou ? canst thou mark thy foot-prints, whither thy leggs, and thy eyes carry thee ? thou shouldest be looking upon her that was once *the desire of thine eyes*, and embrasing her that was *given into thy boome*, and paying wedlock-rights to her, that was *the wife of thy covenant* ; but thou hast plucked out that eye that thou didst fix upon the face of thy first *love*, thou hast pulled back the hand which thou didst give in marriage, and can-celled the bond that thou didst seal with solemnity upon thy nuptiall day, and thou art no longer for a chaste wife, but for strange flesh, even like a fed horse neighing after a new paramour. Thou hast forsaken thine own threshold, and art laying wait at thy neighbour’s dore ; thou hast left the bed undefiled, and art for a couch of dalliance : thy wives breath is distastfull, her face displeasing, and her company odious, and thou art now for amiable paragons, for nymphs of beauty ; these are those whom thou didst court, and complement, hunt for, and haunt their society ; to which thou didst stretch out thy chaunting toun, and grasping arms, to which thou dost en-gage thy swarty heart, and blacker soul. When thy wife can scarce have fragments, these shall have banquets ; when thy wife can scarce have fair language, these shall have Dorian musick ; when thy wife can scarce have seemly rayment, these shall have vails, and rails, cutworks, and networks, blew silk and purple, jaspers and saphires ; when the wife must drudge at home, these shall dance abroad ; when the wife must walk on foot, these shall be coached. The bride is cast off, and the bed-fellow embraced, the spouse rejected, and the curtizan en-tertained. Howsoever the wife is ten-dered and respected, dieted and robed, sure I am, these are fed and clad ; men will run into debt-books, lay in jailes, and often times hang on gibbets for these. And thus doth the voluptuous man mea-

sure out his time, tricke out his hours; this is the sensall man's day. Thus man thou art skinned, and when thou art unskinned, what manner of wight art thou? the prodige of the world, the horrour of the senses, fit for nothing but to be hurled upon the dunghill of nature, or to be hid in the vault of loathsome-nesse; within four daies thou wilt stink above ground, within four months thou wilt rot under ground, thy heirs do challenge thy coffers, the worms thy car-kasse. *Whose shall all these things be?* *Whose shalt thou be?*—pp. 24—26.

The subject is thus carried on by the author in another place.

" Oh, then, that we hear none but man's name, and look no higher than man's face; then we burrough below, and dwell at the sign of the naked man. That man which doth come out of the slime-heap, and is but a pot full of ashes, a bottle of dregs, a patched garment of old *Adam's* tatters, whose breath is in his nostrills, and his daies but a span long, which doth walk upon the same miery earth, and refresh his lungs with the same moist air with us; who hath not a mouth wider, nor teeth sharper than our selves; which cannot fast in the day, nor see in the night no more then we; which will faint as quickly, and weep as soon as we; which hath as much want of rayment, and need of physitians as we; which is soaked with tempests, and frighted with thunder as well as we; which doth feed with us, tire with us, sleep with us, and will ere long be taken off from his leggs, lye upon a death-couch, be carried out by bearers, and consume to grave gelly as well as we, and yet for a few gay clothes, gorgeous buildings, large rentals, masterly looks, and menacing threats, we do yield all the honour and terror to men, as if we need not look beyond his shoulders, or the top of his bever. Oh, how is the world potentate-struck, grandee-in-chanted? we are only waiting at men's heels, listning to the thunder claps of his lips, fearing his cold irons, and strangling gibbets. But hath not man his equal? yes, though man do swell upon the thoughts of his high deserts, (and great is the haughtenesse of this Adilean race,) yet man doth but stand upon the lower ground, he is but an inferior; for, wipe thine eies, chafe thy temples, expostulate with reason, awaken conscience, and see if man be the object to whom all thy regard and reverence ought to be limited. No, if thou canst lift up thine eyelids, pry into the heavens, and behold afar off that great tribunal, where thy last account must passe, thou wilt say, thou hast mistaken thy aw, misplaced thy dread. For let there be never such tremebundes below, yet this earth hath not the

face of authority, which thou oughtest to stoop unto; no, there is *One higher than the highest*."—p. 32.

The following description of mercy must conclude our extracts.

" The molten sea, the shewbread the bright lampes, the sweet incense, the smoak of the sacrifices, *Moses's* chayr, *Aaron's* breast-plate, the preaching of the cross, the keyes of the kingdome of heaven, doe not all these proclaim mercy? who would ever enter into a sanctuary, heare counsail, search conscience, look up to heaven, pray or sacrifice, name a God, or think of the tree of life, which is in the midst of the paradise of God, if there were no mercy? Do not all visions, revelations, covenants, promises, messages, mysteries, legall purifications, evangelical pacifications, confirm this? Yes, mercy is the ayr in which we breathe, the dayly light which doth shine about us, the gracious rain of God's inheritance, it is the publicke spring for all the thirsty, the common hospitall for all the needy, all the streets of the church are paved with these stones, yea, the very presence-chamber is hung with nothing but this curious arras; what should become of the children, if there were not these breasts of consolation? how should the bride, the Lamb's wife be trimmed, if her bridegroom should not deck her with these habiliments? how should *Eden* appear like the garden of God, if it were not watered by these rivers? It is mercy that doth take us out of the wombe, feed us in the days of our pilgrimage, furnish us with a soul's stock, close up our eyes in peace, and translate us to a secure resting place. It is the first petitioner's suit, and the first believer's article, the contemplation of *Enoch*, the confidence of *Abraham*, the Syrophænician's *physiche*, *Mary Magdalene's* lover, *St. Peter's* tear-stancher, *St. Paul's* scale-dropper, the expedient of the penitent, the extasie of the reconciled, the saint's *Hosannah*, the angel's *Hallelujah*. By this *Noah* swam in the ark, *Moses* was taken out of the bull-rushes, *Jonas* lived in the belly of the whale, the three children walked in the fiery furnace, and *Elias* was taken up in a fiery chariot. Ordinances, oracles, altars, pulpits, the gates of the grave, and the gates of heaven do all depend upon mercy. It is the load-star of the wandering, the ransome of the captives, the antidote of the tempted, the prophet of the living, and the ghostly father of the dying; there would not be one regenerate saint upon earth, nor one glorified saint in heaven, were it not for mercy."—pp. 49, 50.

Dr. Reeve's other works consist of various occasional sermons.

ANALYTICAL AND CRITICAL NOTICES OF  
NEW PUBLICATIONS.

*Sixteen Lectures on the Influence of the Holy Spirit.* By Thomas Mortimer, A.M.—Seeley, 10s, 6d. 8vo.

THE design of Mr. Mortimer, in the Lectures before us, is to explain and enforce the important doctrine of divine influence upon the human mind. This he has accomplished with respectable ability, and although the subject has been so often and so ably discussed both by ancient and modern divines, as not to allow us to expect much that is new, yet it is right to state that Mr. M. has treated it in an interesting and judicious manner; and that the volume richly merits the attention of the religious public, who will have no reason to regret its addition to our stores of theological literature. The following analysis will give our readers a better idea of the work before us than any remarks of our own. It contains sixteen lectures; the *First* of which is introductory, and gives a general view of the characters under which the Holy Ghost is to be received. The *Second* treats of the divinity and personality of the Holy Spirit. The *Third* states his divine agency in the work of conversion. The *Fourth* treats of the sinner's return to God as produced by the Holy Spirit's operation. In the *Fifth* he is considered as opposed to the Spirit of the world. The *Sixth* exhibits his operations in helping our infirmities, and assisting our prayers. The *Seventh* considers the appellation given to him "The Spirit of Christ;" and the work attributed to him in sanctifying our trials. The *Eighth* states our need of him in his office as the Comforter. The *Ninth* views him as a Teacher and Remembrancer. The *Tenth* treats of the corruption of the carnal mind, and of its mortification through divine influence. In the *Eleventh* are considered the weakness of the law in consequence of human depravity, the antidote to that weakness in the Redeemer's atonement, and the consequent fulfilment of the righteousness of the law, by real Christians, through the

assistance of the Holy Ghost. The *Twelfth* notices the internal principles of grace in the heart, as originating in, and strengthened and matured by his influence. The *Thirteenth* states the privilege of the matured Christian as "abounding in hope," points out the several steps leading to that state, and shows them to be the result of divine influence. In the *Fourteenth* are considered the inestimable blessing of conformity to the divine image, the means by which this conformity is effected, and its gradual advancement from glory to glory. The *Fifteenth* views the Christian as sealed by the Holy Spirit unto the day of redemption. The *Sixteenth* lecture concludes the series, by directing attention to the grand duty of prayer, for the influences of the Holy Spirit, for ourselves, our families, our country, the church of Christ, and the world at large.

*A Selection of Passages from Scripture, for Young Persons to commit to Memory.* By the Rev. William Brown, M.D. Third Edition. 18mo. Edinburgh, D. Brown, 1824. London, Knight and Lacey.

THE compiler of this selection of Scripture passages, following the example of his excellent father, has not unfrequently condescended to stoop from severer duties to the instruction of the young. We possess a short Catechism for young Children, (a religious Primer it might be named,) and several others adapted to higher ages, by the latter; and the former has written two or three introductory books, well adapted to the religious education of youth. The present is not the least useful of these; it has got into very general use, we believe, among the Sabbath-schools of Scotland, and we cordially recommend it to those of our own country. The arrangement is judicious, the texts are appropriate, and the whole plan of the selection is sufficiently perspicuous to render it very service-

able to youth; it will also form an excellent manual of Scripture truths for the teachers themselves.

*A Practical Guide to the Composition and Application of the English Language; or a Compendious System of English Grammar, Literary Criticism, and Practical Logic, illustrated by appropriate Definitions, Rules, Examples, and Exercises; arranged upon a Plan entirely new.* By Peter Smith, A. M. Small 8vo. 10s. 6d. Edinburgh, Oliver and Boyd, 1824. London, Whittaker.

EVERY one knows how few there are who write or speak the English language with propriety. It is not difficult to account for the fact: the only wonder is, that, while all are sensible of it, so little has been done to remedy the evil;—nay, that so much has been done to perpetuate its existence. A boy under the present popular systems of education, imbibes the first principles of any grammar, save that of his own tongue; and the most valuable years of his scholarship are spent in studying and imitating the idioms of a language, which, it is more than probable, he will never thoroughly understand, much less make use of in the ordinary intercourse of life. Many persons conceive, that in order to acquire a correct and elegant style of English composition, it is absolutely necessary to be well acquainted with ancient literature; and it is under the influence of this notion, we presume, that their boys are given over, for such a length of time, to the exclusive tuition of the Latin and Greek master. Now, though we are far from supposing that this period of scholarship is altogether unprofitably spent, yet we cannot but regret that it should bear such an excessive proportion to the amount of time and assiduity which will happen to be bestowed by the boy upon his own language. A few days spent in contemptuously turning over the leaves of a child's grammar, and a few crude essays at composition, corrected in general terms by the master, may be said to constitute the whole English studies of a boy who is not destined for a learned profession; and it is not until accident may have convinced him of his deficiency in the art of composition, that any attempt

is made to remedy this radical defect in his early education. What we, therefore, have long wished for, is to see a regular and substantial course of English study, prescribed to the youth of both sexes, in such a manner, as that they shall neither mistake the amount, nor the nature of the labour, which is requisite to insure them the complete command of their own language. The present well-written volume has, in a great measure, supplied our desideratum. It has been Mr. Smith's object, "to form a complete course of elementary instruction, in the art of speaking, writing, and reasoning accurately on any subject that requires discussion;" and with this view, he has brought together three compendious treatises on Grammar, Rhetoric, and Logic, which will be found to comprehend all that is most necessary in these sciences to the ordinary student. Our limits will not permit us to explain Mr. Smith's grammatical views, but we trust that the intrinsic merits of his book will speedily bring it under the personal inspection of our readers.

*Exercises for the Young, on important Subjects of Religion; containing brief Views of some of the leading Doctrines and Duties of Christianity.* By the Rev. John Brown, D. D.— 18mo. 1s. 6d.

THIS little work is upon a similar plan to the Common Place Books of our ancestors, and is an excellent manual of evangelical instruction. It was written by the author for the use of the more advanced pupils in the Langton Sabbath School, but may be advantageously read by persons of riper years, who have not access to larger works in theology, or leisure to read them. The work consists of judicious selections from Scripture, arranged under fifty-two heads, which are introduced with a few suitable remarks, and illustrated in different parts with notes at the foot of the page, especially those passages which relate to the divinity of the Saviour. We sincerely wish the author of this little system success in his pious labours; and thinking the present publication adapted to subserve the purposes of its author, we recommend it to those who are charged with the instruction of the young.

## VARIETIES, LITERARY, SCIENTIFIC, &amp;c.

*Curious Adventure of a French Secretary of State.*

" Not long since one of the Secretaries of State (whereof there are here always four) having been invited to the suburbs of St. Germain to supper, left orders with one of his lacqueys to bring him his horse about nine; it so happened that a mischance befel the horse, which lamed him, as he went a watering to the Seine, insomuch that the Secretary was put to beat the hoof himself, and foot it home; but as he was passing the Pont Neuf with his lacquey carrying a torch before him, he might overhear a noise of clashing of swords, and fighting, and looking under the torch, and perceiving they were but two, he bad his lacquey go on; they had not made many paces, but two armed men, with their pistols cocked and swords drawn, made puffing towards them, whereof one had a paper in his hand, which, he said, he had casually took up in the streets, and the difference between them was about that paper; therefore they desired the Secretary to read it; with a great deal of compliment, the Secretary took out his spectacles, and fell a reading of the said paper, whereof the substance was, That it should be known to all men, that whosoever did pass over that bridge after nine o'clock at night in winter, and ten in summer, was to leave his cloak behind him, and in case of no cloak, his hat. The Secretary starting at this, one of the camerades told him, that he thought that paper concerned him; so they unmantled him of a new plush cloak, and my Secretary was content to go home quietly and *en cuerpo*."

Paris, 1 May, 1620. *Howell's Letters.*

*Method of insuring Compliance with the enlightened Measure of his Majesty's Government.*

" What is Jamaica but a property of Britain, or colony unable to support itself against its immense slave-population, without digging inglorious graves for the soldiery, whom it is necessary to send from England? Have these islands cost us no life and treasure? was not the trade of the merchant to other countries shackled for their benefit, and does it not continue so? and was it too much to ask a slight concession for the cause of humanity in return? Let, therefore, the consequences of obstinacy be upon their own heads. The friends of abolition, powerful as they are in this country, may exert themselves in distinguishing those colonies which have come into

their humane views. Men with sordid ideas must be ruled by the influence of gain. Could a preference be given in the home market, for example, to the productions of those colonies that had adopted the measures recommended, it would do more in the way of enforcing them than all the humane letters and recommendations of the abolitionists could affect for a century. Slave-holders cannot be acted upon like members of more civilized communities. The air of slavery is fatal to the milder sympathies of our nature."—*New Monthly Mag.*

*Strype's opinion of the Puritans.*

" The city will never be quiet until these authors of sedition, who are now esteemed as gods, as Field, Wilcox, Cartwright, and others, be far removed from the city. The people resort to them, as in popery they were wont to run on pilgrimage. If these idols, who are honoured with gifts, were removed from hence, their honour would fall into the dust; and they would be taken for blocks as they are."—*Life of Whigfield.*

Here we may see the popularity of these good men, and if they were "enriched with gifts," methinks they could not be very great blocks.

*The Tempter Serpent.*

Among the eleven kinds of serpents enumerated in the article *serpent* in Calmet's Dictionary, the name of that which is usually understood to have tempted Eve, does not occur. Is then *Nachash* (the name given to the tempter-serpent) a general term of this class of reptiles? or is it capable of some other meaning? and what is that meaning? May the Hebrew signify, as well as serpent, an order of angel's also? In the Indian *Pacranas*, the word for serpent is *nagasi*, which signifies also an order of evil angels. Serpents are in India an order of angels, but in general of a malignant character.

*Conversion of the Jews.*

The judicious and learned Mr. Mede thinks, that the body of the Jewish nation are not likely to be converted, but in a miraculous manner, as by a voice from heaven, as St. Paul was, and the appearance of Christ to them, according to Zechariah xii. 10. They shall look upon me whom they have pierced; and that, as St. Paul was at the first, like them in his zeal and hardness of unbelief, so his extraordinary conversion was a type of the calling of the Jews.

## RELIGIOUS INTELLIGENCE.

*Epistle to the Churches in the South Sea Islands.*—Most of our readers have no doubt seen, in the Missionary Chronicle for November, three letters addressed by the churches of Borabora, Raiatea, and Eimeo, to the Church of Christ at Masbro', near Rotherham, Yorkshire, under the pastoral care of the Rev. J. Bennett, in reply to a letter addressed by the latter Society to them. As we were convinced the perusal of those truly interesting letters would excite in the minds of many a desire to see the excellent epistle which produced them, we have obtained a copy, which we are happy to insert in our pages, not only for its individual interest, but as a pleasing instance of the revival of a primitive practice, which was frequently observed in apostolical times, and which was most beneficially employed in the earlier days of independency. We sincerely trust that our Independent churches at home, will, on suitable occasions, imitate this example, which will prove, that our communities are

"Distinct as the billows, yet one as the sea."

The Church of Christ at Rotherham, Yorkshire, England, to the Churches of Christ which are gathered from among the heathen in Otaheite and the adjacent isles, wishes grace, mercy, and peace, from God our Father and the Lord Jesus Christ.

Brothers, beloved for Christ's sake and the truth's sake, which we trust now dwells in you, we embrace you in the bosom of Christian affection, giving glory to God on your account, that ever the word of the Gospel sounded on the shores of Otaheite, and that our brethren forsook their native land, to seek the lost sheep in the South Seas, and bring you home to the fold of Christ. For we have heard that God has poured out his Spirit upon you, and granted unto you that were Gentiles, repentance unto life. This has afforded us such delight as amply repays the share we have contributed towards the expense of sending to you the glorious Gospel of God our Saviour. We could wish to send forth our joy across the seas, bid the floods which wash your shores rejoice, and all the trees of your woods rejoice before the Lord, who comes to reign in the isles of the vast Pacific. To express this to you, we have resolved, at a solemn meeting of the church, to send you this epistle, to assure you that we live if you stand fast in the Lord. For O! ye Otaheitan

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Christians, no words can express our anxiety for your perseverance and establishment in the faith, that it may never be said of you, as of some who in ancient times were converted from idols, "ye did run well, but Satan hindered you. O foolish Otaheitans, who has bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ has been set forth evidently crucified among you." For be assured that Satan, who has so long reigned uncontrolled in your islands, will not be driven from his dominions without a struggle to recover them. But the misery of his service you have known, and the wretched consequences of your own depravity you have sorely felt. Look, therefore to the rock whence you were hewn, and never forget the wretchedness of those who are without Christ. Let the human sacrifices you have offered, the bloody wars you have waged, the foul crimes you have committed, and the miseries you have inflicted on yourselves and your offspring, make you exclaim, "the time past of our lives may suffice." Remember then that you are bound to live henceforth to the praise of Him, who hath called you out of darkness into the marvellous light of the Gospel. Give glory to God for his own work, and say, Not unto us, O Lord, but unto thy name be glory for thy mercy and thy truth sake. Never forget that for almost twenty years the Gospel was preached among you, and who believed the report till the arm of the Lord was made bare, and the power of the Holy Ghost came upon you? Then a nation was born in a day. Glorify that Holy Spirit then, and make much of his influences, which have done so much for you. Grieve not that Holy Spirit which has sealed you to the day of redemption. Daily seek a renewal of those influences, which have turned your desert into the garden of God. It should be your study that the change which has become so universal, may become as eminent. For as we look back to the first converts from heathenism to Christianity, whom we call the primitive Christians, and regard as the standard of excellence, so you will, in future ages, be called the primitive Christians of Otaheite and her sister isles. We entreat you, therefore, by the glory of Christ, which ought to be most dear to your hearts, and by the love you owe to your posterity, to strive to attain to the utmost eminence of the Christian cha-

racter ; that future ages may be stimulated to every good word and work by saying, "Such were once our forefathers, who first embraced the Gospel of Christ in these isles." For this you have many advantages. God has disposed the hearts of all ranks among you, with one consent, to turn from dumb idols to the living God, and to wait for his Son from heaven, even Jesus, who delivered us from the wrath to come. You are not now in continual danger of being defiled by the pollution of idols, as the first converts from idols usually are, who have to withstand the rest of their countrymen who are mad upon their idols. Nor are you exposed to fierce and bloody persecutions, so as to be called to follow Christ to prison and to death. But you may now re-model the whole frame of society, and mould every thing after the Christian pattern. Seize then the golden moments. Improve to the utmost the high advantages you enjoy. Reflect that where much is given, much is required. If in any thing your religion is kept low, by the sad effects of your former heathen state, let it arouse you to pity your children, and take care that the rising generation shall be trained up in holy habits, nourished up by the sincere milk of the word of knowledge and righteousness, that they may be a seed holy to God, to show forth his praise, and be a blessing to the world. Thus may the song of the Lamb be sung in your islands when you are gathered to the spirits of the just made perfect, and are praising God before the eternal throne.

We are not insensible of your disadvantages. They are many and great, and we feel tenderly on your account. Having grown up without the early knowledge, and without the holy restraints of Christian discipline, some of your manners and habits must be such as to cause you many a struggle and many a sigh. If the fiery furnace of persecution has not been kindled in your land, to purify your spirits, you have the more reason to take heed to your own hearts and ways. For the same reason, the discipline of the church may be often necessary, and we entreat you to submit to it with humble deference. Be assured it is always painful to your ministers to exercise that discipline which the Lord has instituted in his church for edification, and not for destruction. Those who take so much delight in receiving members into the Christian church, can never put any one away but with a sigh from the bottom of the heart. Nor can those whose joy it is to comfort you with the consolations of the Gospel, ever administer reproof but under the painful necessity of grieving you now, that they may not injure you for ever. Bow,

therefore, in the spirit of meekness and love, to the authority of Christ ; and O ! watch and pray that the chastisements of the Lord may be for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. We entreat you also, brethren beloved, to cherish an ardent zeal for the conversion of those all around you, who still remain heathens. Thus you should seek to return to God, and to his church, according to the kindness shewn to you, and the sums expended for your conversion. Consider how many prayers have been offered up to obtain for you the blessings you now enjoy. How many Christians in this land have given up their hard earnings to defray the expenses of the missionary voyages to your islands ! Let it be your study to acquire industrious habits. Industry, we are aware, is not a heathen but a Christian excellence. You have been accustomed to spend much of your time at heathen feasts, and in idle sports, till industry may seem difficult or impossible to acquire. But it must be acquired if ever it be well with your souls, and you can do all things through Christ strengthening you. We understand that you have a soil that requires no great labour to cultivate. You should, therefore, make your islands like the garden of Eden. This would very much recommend your religion to others, who would hear what a happy change the Gospel has made in your country, and would be induced to listen to the heavenly message. By multiplying the fruits of your islands, you would be enabled to support your missionaries, and leave them at liberty to devote their whole time and strength to your instruction. You might also send out some of your own countrymen, to spread the knowledge of the Gospel in other islands. This the churches of Christ, who have sent the Gospel to you, begin to expect from you. The apostle Paul charged some, who had been, like you, lately turned from idols, to lay by them in store every first day of the week, as God had prospered them. Thus you will bring a blessing on your industry, for God has said, "honour the Lord with thy substance, and with the first-fruits of thine increase ; so shall thy barns be filled with plenty. By thus taking the whole expense of the mission off our hands, you will have us at liberty to send the Gospel to other lands.

By industry you will also be able to procure clothes to cover yourselves more comfortably than is your present fashion. For now that you are become Christians, you must study decency of appearance, for the sake of cultivating modesty and purity of mind. The lewdness and obscenity that were supposed to please

your false gods, would be odious and guilty in the sight of the living and true God. The chastity which is the characteristic grace of the Christian, will be much promoted by temperance in eating, and drinking, and sleeping. May you in all things keep yourselves pure as the living temples of the Holy Ghost.

Finally, beloved brethren, live in love, for God is love, and be that dwelleth in love, dwelleth in God, and God in you. You formerly lived in deadly hatred and continual wars. But whence came wars and fightings? Come they not hence of our lusts that war in our members. You may, perhaps, have heard that Christian nations have often been engaged in war with each other. But this is because what are called Christian nations are not nations of Christians. But if the name of Christians will not keep men from war, the spirit of Christianity will. We hope that you are become Christians indeed, and therefore expect that you will beat your swords into ploughshares, and your spears into pruning-hooks, and learn war no more; because the knowledge of the Lord has covered your islands as the waters cover the sea. Let all the surrounding islands point to you, and say, "See how these Christians love one another."

Now, brethren, having no hope of seeing you on earth, of joining in your worship, or sitting down at the table of the Lord, we commend you to God and the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified by faith in Christ Jesus. But hoping to meet you, after death, at the foot of the Saviour's throne, and join you in singing to him that loved us and redeemed us by his blood, out of every kindred, tribe, and nation, be glory and blessing, we subscribe ourselves, in the name of the church, your affectionate brethren in Christ.

JAMES BENNETT, PASTOR.

M—H—

JAMES H—

T—W—

I—B—

DEACONS.

*Extract from Parliamentary Papers on the Burning of Hindoo Widows.*—There have been printed, pursuant to the order of the House of Commons, papers presented on the 18th of June last, "relating to East India affairs, viz. copies or extracts of all communications and correspondence since March 1823, respecting the burning of widows on the funeral piles of their husbands." The following are a few extracts, which, we doubt not, will interest our readers:—

" To C. C. Heppner, Esq. Magistrate of the 24 Pergunnahs."

" Sir,—Although a long protracted residence in India has served to make me acquainted with much of the manners and customs of its inhabitants, yet it has never been my lot until yesterday evening to witness that disgraceful ceremony which is known so commonly to prevail in Bengal, and which is so revolting to the character of its people, and to every feeling of humanity; I allude, of course, to the practice of widows immolating themselves on the funeral piles of their husbands.

" 2. Yesterday evening a report was conveyed to me, that a sutee was about to take place within a few hundred yards of my residence at this station, and that the ceremony would take place immediately; horror-struck as I felt at the thought of witnessing such a scene, I yet felt it a point of duty to repair to the spot.

" 3. I was accompanied thither by my assistant, by the assistant-surgeon of the station, and by another medical gentleman, who happened to be here on a visit.

" 4. I cannot doubt, Sir, but that you will give both myself and the gentleman who accompanied me, credit for the exercise of every feeling which humanity could dictate, in our endeavours to ascertain whether this was a perfectly voluntary act on the part of the female, and in our efforts to dissuade this deluded woman from a sacrifice, which, under the circumstances of her particular case, justified severe remonstrance. At one time I was fully impressed with the belief, and such was the general impression, that I had succeeded in my object of dissuasion; but in the end, either other sentiments, or rather, as I fear, other advice, prevailed, which strengthened her resolution to perform the sacrifice; but be this as it may, the point to which I am most anxious to draw your attention is, the grossly inactive and deficient conduct of the Darogah of the Thannah, who, instead of remaining in the immediate neighbourhood of the funeral pile, with a view of taking advantage of any relapse in the resolution of the victim, at this awful moment stood aloof from the spot; and when questioned and remonstrated with on the point, replied, that he, being a Mussulman, could not be permitted to remain so near, although in the face of this assertion he saw European gentlemen surrounding the pile; but this was not all—the ceremony was suffered by him to take place, in known contravention, as I am informed, of the principles and rules which authorize this ceremony.

" 5. The Shaster, which sanctions

burning, enjoins, I am told, the jullut cheetaarohun, that is, the victim mounting and throwing herself upon the funeral pile, when it has burnt out into flames; this feature of the funeral ceremony, and a remarkable one it is, from its offering a momentary incitement to shake the strongest resolutions of human nature, was wholly dispensed with. In the case of this sutee, the victim was laid down by the side of her deceased husband, and if she was not bound by her clothes with the deceased, yet they were so wrapped about her and the deceased, that it would have been difficult for her to disentangle herself from them; upon her were then laid logs of wood, some of them of a size and weight such as but one man could lift and carry; a minute or two elapsed in this portion of the ceremony (which, from the manifest meaning of the term jullut cheetaarohun, must have been contrary to the injunctions of the Shaster), when the pile was set fire to, and immediately after a large green bamboo was placed across, and held down by two men on each side, so that it rendered any effort on the part of the victim to escape wholly unavailing. Scarcely had the funeral pile been lighted, when she made a most violent effort to escape from the flames, but the nature and constriction of the pile rendered any immediate effort to release her from the flames, with the chance of escaping with her life, quite impracticable.

“ 6. Had I noted the bamboos at the moment they were placed across the pile, or had I been aware of all the infamities that were taking place, I should at all hazards have put a stop to the ceremony; but never having seen a sutee before, and ignorant until now of the particular forms to be observed therein, I was fearful of too great a degree of interference on my part.

“ 7. Such is the true but melancholy account of the scene I yesterday witnessed; and if this revolting ceremony cannot be altogether prevented (but which, as far as every information I can obtain, it could by a short prohibitory enactment of the legislature), it at least appears to me of great importance, that the terms and manner in which it is enjoined to be observed should be rigidly adhered to, as exerting every hope of diminishing its frequency, by the prospect it holds out of often shaking the resolution of the victim at the most awful moment of the ceremony. I therefore view it as a duty I owe to humanity, and to the Government, whose paternal solicitude is well known on the subject, to bring the particulars of this sutee, and all the information with respect to it, and the ceremony in general, which has reached me, for such notice as you

may consider expedient, or the government upon your representation may think proper to take of it. I have, &c.

(Signed) “ R. C. PLOWDEN, Agent.  
“ Barripore, Salt Office, June 1, 1823.”

The importance of the above remarks is strikingly confirmed by the following note to one of the lists of “ Self-burnings.”

“ N. B. On the 2d of October, in the evening, a report arrived from the Darogah of Shahnugar, stating that Musumant Komal Debya, aged 65 years, was desirous of burning on the funeral pile of her husband, who had died at the age of 70 years; as there appeared to be no objection according to the bewastah of the pundits of the sudney dewanny adawlut, and the Magistrate being unable to proceed himself to the place where the sutee was to occur, he issued strict orders to the Darogah to follow implicitly the instructions furnished for his observance on similar occasions. The Darogah communicated to Musumant Komal Debya, the orders he had received, but she still persisted on her determination to burn with her husband’s body. The Darogah, being a Hindoo, said, before she could burn she must undergo the test, viz.: that of putting her finger into the fire to try if she was a true sutee. The woman, on hearing this, became alarmed, and, not being able to bear the pain, gave up the idea of burning with her husband’s corpse ! ”

The importance of a vigilant inspection of these cases is most apparent from the following shocking instance of a sutee, effected under circumstances the most unjustifiable imaginable:—

*Extract of a Letter in the Judicial Department, from the Governor in Council of Bombay to the Court of Directors, dated the 25th June, 1823.*

“ Under date 24th Feb. last, we received a report from the Magistrate of Southern Concan, of the burning of a sutee under the following circumstances:—A married Brahmin having left his family, and proceeded to Poona, died, and his body was burnt there, but a part of his bones having been conveyed to his family in Rutnageery, notwithstanding the interposition and prohibitory mandate of the Sirkumaviesdar, his widow, having two children, the one nine, the other two years of age, proceeded, aided by the elder brother of the deceased, to the performance of the horrid rite of sutee, and was actually burnt with that portion of her husband’s bones which were conveyed to her for that purpose; this sutee was consummated contrary to both the letter and the spirit of the Shaster, the burning of a Brahmin

woman, except on the funeral pile of her husband, and with his body, being strictly prohibited; and the inhibition rendered operative also on a woman having an infant child under three years of age, ‘unless some person will undertake to provide suitable maintenance for such child.’

“With regard to the children, their grandmother, of a very advanced age, stated, she would take care of them; but this he could not consider as providing for them a suitable maintenance.”

Though the following extract is very gratifying, yet the numbers recorded in the Abstract are sufficiently great to call forth all the exertions and prayers of

Abstract statement of the number of Hindoo Widows who were burnt, or buried alive, in Zillah and Cities:—

|                             | 1817 | 1818 | 1819 | 1820 | 1821 |
|-----------------------------|------|------|------|------|------|
| Calcutta Division .....     | 428  | 533  | 388  | 337  | 364  |
| Cuttak Commission .....     | 14   | 11   | 33   | 33   | 28   |
| Dacca Division .....        | 52   | 58   | 55   | 51   | 52   |
| Moorshedabad Division ..... | 42   | 30   | 25   | 21   | 12   |
| Patna Division .....        | 49   | 57   | 40   | 42   | 69   |
| Bareilly Division .....     | 19   | 13   | 17   | 20   | 15   |
| Benares Division .....      | 103  | 137  | 92   | 103  | 114  |
| Graad Total .....           | 707  | 839  | 605  | 597  | 654  |

(Signed) W. H. MACNAUGHTEN, Acting Register.

*Continental Society.*—Extract from Correspondence, &c.—The following extract from the recent correspondence of this Society will, we are sure, deeply impress our readers with a sense of its importance, and gladden their hearts at its success:—

SOUTH OF FRANCE, NEAR SPAIN.

“B., April 1, 1824.

“I often see foreigners among my hearers; our place of worship is situated in the most favourable quarter for this, in the centre of the town, and in the principal square. The Spanish priest, of whom I have before spoken, was thus led to visit us. Hardly had he arrived here unknown to every body, without resources, and incapable of pronouncing a single word of French, than he was providentially led to our chapel. What he was able to understand gave him pleasure, and he returned the next day, bringing another priest with him; the same day he came to my house, and I received him with as much friendship as possible. I soon discovered in him a truly learned man; one of those minds, that weigh and examine every thing in order to arrive at truth; he appeared to seek it with sincerity. I spoke to him of the Bible; he listened to me with a coldness almost disdainful, when I discoursed with him on its authority; by degrees I perceived, that his respect for it was merely from

custom, without reflection; that he was far from regarding its divinity as established, and was still in search after proofs. The common arguments, drawn from facts, made no impression on him. I spoke to him of another order of proofs, affirming that the Bible carried in itself the evidence of its divine origin, and did not need the aid of testimony. Upon this I lent him the excellent work of Erskine on the internal evidences of Christianity. He was charmed with the philosophical view which the author takes of his subject, and he read the book with deep attention; he was half convinced. He came for a Spanish Testament, and the reading of this completed his conviction. ‘I read the Scriptures,’ said he one day, ‘for the first time in my life, and nothing ever appeared so fine; all the wealth of the world would not make up for the loss of this precious book.’ You may naturally suppose, that a mind so disposed would have no difficulty in rejecting the absurdities of Popery; he speaks of them only with a feeling of shame and confusion.

“I thought of his temporal distress, and proposed to him to translate some good works into Spanish; he fell in with my proposal, and I have already a good number of excellent pamphlets, which only wait the kind assistance of some friends to enable me to print them for circulation. This work has been blessed

British Christians, for the abolition of so hateful a practice:—

*Extract of a letter from the Governor General in Council of Bengal, &c.*

“It will be satisfactory to your Honourable Court to observe, that the number of suetees reported to have taken place during the year 1820, was less than in the preceding year; and that compared with the number which had been reported in the year 1818, it exhibits a reduction of 242. We have not sufficient means of estimating the causes which have operated in producing the more favourable results in the years 1819 and 1820, compared with those of the two preceding years.”

to his soul, and I can speak of him with full confidence as a Christian brother."

*Recent Deaths.*—It becomes our painful duty to announce the death of Dixie Bethune, Esq. of New York. He died on Saturday, the 18th of Sept., in the 54th year of his age. He died as he had lived, full of faith and of the Holy Ghost. As he drew near to the eternal world, his hopes became still brighter and more glorious, and his spirit longed to return home to God and see the brightness of his Father's glory. In the death of this truly excellent man, society has lost a most valuable member, and the church a zealous and devoted friend. We hope to be able, in our January number, to furnish our readers with a more particular and interesting obituary notice.

It is with peculiar regret we inform our readers of the almost sudden death of the Rev. Stephen Morell, jun. late

pastor of the Old Independent church at Norwich. He was ordained only last June, and came to town in October to make arrangements for a more tender union, when he suddenly ruptured a blood vessel, and was conveyed to Little Baddow, the abode of his revered father, where he lingered but a few days, and died in the full enjoyment of the hopes and consolations of the Gospel. He was interred at Little Baddow, amidst the scenes of his childhood, on Lord's-day, October 31, when his uncle, the Rev. Thomas Morell, of Wymondley, preached his funeral sermon from Psalm xxxix. 9. Dr. Smith, of Homerton, his esteemed tutor, preached, we believe, on the same day, a funeral sermon to his bereaved flock at Norwich.

On Lord's-day, November 21, died the Rev. Mr. Groser, sen. late pastor of the Baptist Church, Brentford, and formerly of Watford, Herts.

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MR. COX'S REPLY TO THE REVIEW OF HIS WORK ON BAPTISM,  
IN THE CONG. MAG. FOR OCTOBER LAST.

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(We have received the following strictures from the Rev. Mr. Cox, for which he urgently claims insertion in our pages. Though this is a very unusual request, yet as Mr. C. thinks he has been very ill-treated, and we have no object to promote, but truth and charity, we comply with his request. We beg, however, to say, it is a departure from the ordinary practice of periodicals, and we hope authors, who may consider themselves aggrieved, will not construe this precedent into a ground of claim for a similar liberty. It is obvious there would be interminable controversy between Reviewers and Authors, if this liberty should be claimed on the one side, and granted on the other. Our present concession, therefore, is to be ascribed to our esteem, for the respectable individual who demurs to our critique, and for our Christian brethren of the Baptist body. The gentleman from whose pen the article in question proceeded, wishes us to say, he is quite willing that Mr. C.'s strictures should be submitted to the examination of our readers, and that the validity of his reasonings should be again reviewed, with the aid of the *additional light* Mr. C. thinks he has thrown on some of them; he merely begs our readers to observe, by the way, that with a large portion of them, Mr. C. has thought fit not to meddle. The Reviewer meditates no reply; but leaves it to the *Editors*, in the character of umpires, which Mr. C. attributes to them, to add a note or two where explanation seems desirable.)

THE EDITORS.

(*To the Editors of the Congregational Magazine.*)

GENTLEMEN,—The review of my work "ON BAPTISM," inserted in your number for October, which many partisans may be likely enough to think a very clever thing, appears to me to require some animadversion; I trust to your impartiality to publish the following remarks. Had the review in question been *merely abusive*,\* (with which quality it is sufficiently *sprinkled*), I should have left it to that unpitied dissolution, which is the usual fate of an adversary when mortally wounded; but who still retains his inveteracy,—who frets, and fumes, and worries himself to death; but as it makes some pretension to reasoning, and carries with it an air of

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\* We totally deny the propriety of this expression. Though we have dispassionately read through the article a gain, we can find no ground for this charge. The very object of reviewing, is praise or censure. The tone of a review must necessarily differ from that of a reply—the one appears in the character of a censur—the other in that of an advocate.

conscious victory, I wish just to inform your Reviewer and his readers, that something may yet be said on the other side; and, indeed, that for aught he has been able to accomplish, we have "*all the argument*" still!

Although it is difficult, in a reply, not to exceed the extent of the objecting publication, yet to avoid giving either myself or your readers more trouble than is absolutely necessary, I shall compress my observations into the smallest attainable limit. Really, Gentlemen, I had no intention of inflicting such tortures upon any poor opponent, as I appear to have done, by simply stating my persuasion, that "as an evidence the argument is ours, not only have the best Pædobaptist writers made us repeated and most important concessions, while many, if not a majority of their living teachers, constantly admit one half, at least, of our arguments for the mode of baptism; but their churches contain a vast number of theoretic baptists." He exclaims, in anguish, "*the other party*," that is, his own, "have quite as good a right to take up the same sentiment," and consequently, that this would be a proper subject for arbitration. It really is not in my power to pacify him by any concession here: for so far from our Pædobaptist friends having *as good a right to make a similar declaration*, I believe there is not one of them, no, *not this Reviewer himself*, who has temerity enough to affirm, that the best *Baptist* writers have made *them* repeated and important concessions, or *any concessions whatever*;\* or that many, if not a majority of *our* living teachers, admit half *their* arguments; for they never admit *any*; or that a vast number of *theoretic Pædobaptists* are found in *our* churches; for it is notorious and incontrovertible, that *our* churches contain *no theoretic Pædobaptists*!†

The irritability which pervades the whole review is most lamentable; though to me, were I in pursuit of victory only, it would be most gratifying: it has betrayed the writer both into misrepresentation and sophism. His language is—"It ill becomes the advocate, on either side of a litigated question, to assume that he has *all the argument*"; and he goes on with a most abusive tirade about "*vapid bragging*," which only produces emotions of pity and regret!

Now, Gentlemen, you, whom I expect to look at my statement dispassionately, as editorial umpires, will, I am confident, perceive, that I have not asserted *we have all the argument*, implying by that expression, that Pædobaptists have nothing at all to say in their own vindication.‡ The offensive words are, "*my persuasion is, that popular feeling is theirs, the argument ours.*" A fair and candid critic would have supposed me to mean, what indeed I did intend, that the *preponderance* of argument, *in my opinion*, notwithstanding the popular feeling, which is so often excited by appeals to parental affection, is on our side of the question. If this were not my conviction; why am I a Baptist? If this be not *your* conviction, on the other side, why are you a Pædobaptist?§ I have stated simply *my persuasion*; a persuasion, which is the universal sentiment of every man on every subject, on which he pro-

\* The more the pity; for if truth and candour prevailed, equally in the one denomination as in the other, they would concede several very important points; such as, that the Greek terms are very frequently used for sprinkling, pouring, and wetting; that there is not one instance of baptism in the New Testament, which a modern Pædobaptist could not, consistently with his principles, have practiced; that there is not one positive or practical inculcation of the Baptist system—not one prohibition of ours—that it is difficult, if not impossible, to expound certain Scriptures upon their hypothesis—that it is certain from recorded cases, that family baptisms were commonly practised by the apostles—that John could not possibly have immersed the thousands that came to him—and one very essential concession they ought to make, that the whole controversy is too unimportant to justify a division or schism in the Christian body. But the whole of Mr. C.'s above remark is unfounded, for on looking at the article again, he will perceive, that the Reviewer, in saying, "*the Pædobaptists have quite as good a right to take up the same sentiment, was too wise to dream of concession*," he refers exclusively to Mr. Cox's saying, "*the argument ours.*" And surely with an immense majority of the learned and pious, who have studied this subject as closely and seriously as the Baptists, on his side, he has less cause to fear the *argumentum ad verecundiam*. Some opponents to Mr. C. might have affirmed, the Pædobaptists have a better right to say the "*argument is ours*";—but to avoid offence, we should recommend controversialists, on both sides, not to boast of having the argument, but to show it.

† We are not quite so sure of this as Mr. C. is. We have heard of some Baptists, who think it right to dedicate their children to God in public by prayer, which the more rigid of their brethren sarcastically denominate "*dry sprinkling*."

‡ Very liberal! O yes, they have something to say for themselves, but it is as good as nothing!

§ And yet Mr. Cox objects to the Reviewer's saying so—"We have the argument. No, no, 'Baptists only may say that!' Liberal again! 'I—may say the argument is ours—you may not.'

fesses to hold any truth whatever!\* Have I used any *reproachful epithets*? Have I employed *scurrilous* and *depreciating language*? Have I charged my brethren who differ from us, with *dogmatism*, and *arrogance*, and *rashness*, and I know not what beside?† Your Reviewer may be angry still, but I repeat, (and I do it with the utmost coolness and deliberation,) it is yet my *persuasion*.

The Baptist denomination has the honour of being reproached through me, as “the smallest of Christian sects—a sect too distinguished, neither in its past or present state, by any overwhelming majority of acute reasoners and genuine scholars.” I am yet to learn, that the *numbers* composing a denomination have any relation to the *truth or falsehood of their opinions*.‡ So then a theological question is to be settled by *arithmetic*! This language would befit the mouth of *BELLARMIN*, or of any popish advocate, extremely well. I do not at this moment recollect whether *BOSSEU*, in his celebrated work against the Reformers, employs it; but I think it not improbable; and it must have been wonderfully available! Ye Protestants of yore—*LUTHER* and *MELANCTHON*, how dare ye assert, that it was *your persuasion*, that the *argument in favour of PROTESTANTISM was yours*—ye who were at the time advocates of “one of the *smallest*, nay, the *very smallest of Christian sects*!”

There is a bitterness in the concluding part of the sentence, which I am truly grieved to observe, though I will not retort by intimating it is characteristic of a “bad cause.” Whatever asperities may escape this anonymous critic, under the influence of resentment and vexation, I think he will not dare me to the invidious task of proving that we *have had*, and *do at present possess*, a competent share of “acute reasoners and genuine scholars.” I should, indeed, undertake such a service with very little hope of producing conviction in *his* mind; because whoever pleads, that when a person is said to *come out* of the water, it implies, that he had previously *gone into it*, is, in his estimation, doubtless, a *miserable reasoner*; and whoever maintains that *βάπτω* and *βαπτίζω* signify to *immerse*, is a *perfect ignoramus*!!

To the contradiction of the statement, “that the best Pædobaptist writers have made us repeated and most important concessions,” I can only say, it is neverthe-

\* It is certain Mr. Cox's words are—“the argument *ours*,” and not all the argument, so far we must apologise for the Reviewer. But still we must say, he appears to have taken the true sense. ‘We have every thing that is worth calling argument.’ The sentiment, in the mouth of a Pædobaptist, would have been deemed by Mr. C. very offensive. His present gloss reduces the words to something very much resembling a truism.

† Yes, indeed, Mr. Cox, you have; and you had better said nothing about it. Painful as will be the discovery, the reader will find you doing so more than once, twice, or thrice in the course of your present reply. Perhaps also you have overlooked some passages in your book, which the Reviewer condemned without specification. At page 12, you assert, without attempting proof, that *infant baptism confers no benefit, prevents no evil, and contains no moral obligation*. Is this dogmatical? The undoubtable fact is, the ceremony of adult or *infant baptism confers no benefit, &c. &c. without divine grace*; and this benefit may just as well attend it in the one case as in the other, and probably does quite as often. Again, at page 122, Dwight is charged with an untruth, and in his abounding charity Mr. C. concludes, that he asserted what he never examined. Is this depreciating language? Of the said learned Doctor's statement, page 125, Mr. C. exclaims, *is it possible to conceive of a statement more illogical and inconclusive*. At page 155, he more than insinuates, that he *ought* to contradict Dr. Wardlaw in the *PLAINEST LANGUAGE*; that is, we suppose, the *lie direct*, this is the plainest language. At page 156, he applies the terms *ignorant*, *rash*, or *prejudiced* to any one that shall have the boldness to re-assert Dr. Wardlaw's words: may, be threatens the man who does so with a stronger epithet than all these. And these glaring instances are crowned by the charitable words of his introduction, descriptive, he says, of *most numbers in our churches who have discernment enough to appreciate the force of evidence, but not piety enough to pursue the path of duty*. Does this, in Mr. Cox, seem *dogmatical and rash*, &c. &c. Simple reader, judge between them, who cast the first stone.

‡ The Baptist denomination is no where reproached in the review, unless indeed the truth be a reproach. The Reviewer no where refers, in the most distant way, to their numerical inferiority as a test of the argument, but as a consideration which should have made Mr. Cox a little more respectful to that overwhelming majority of pious, holy, learned, and conscientious men, who, with equal means, and equal grace, cannot see any force in the argument for the immersion of the adult descendants of believers. Mr. C. should at least endeavour to understand an opponent before he answers him. Besides, Mr. C. resorts again and again to the argument of *numbers*, and wishes to prove by this very method that *his cause is the best*. But of course no body else should use the same argument. See his introduction.

less still *my persuasion*, and notwithstanding the Reviewer's contempt of what he terms the *second-hand authorities* of *Booth*, (though with what propriety I am at a loss to divine,) "to that acute reasoner" I beg to refer for ample demonstration. The Reviewer remarks, that "before an opponent counts upon the concessions of these writers, he should ascertain how far they carry the concurrence of the party." If he wait for this, he will certainly wait long enough, because *the party* will always quarrel with those, however learned, who have made concessions. All the stiff, and bigotted, and illiterate, all who are either unwilling or unable to exercise a vigorous judgment, and a literary discrimination, will object to concession; but if it should appear, that the *most competent*, the *most learned*, the *most judicious*, who have liberality sufficient to *publish their own discoveries and convictions*, should unite in admitting, that *the party* have adhered to errors, either of criticism or argument, which have been propagated without inquiry, and swallowed greedily by the voracious appetite of prejudice—then every candid investigator of truth will admit, that the clamorous objections to liberal concession, repeated by the multitude or *the party*, weigh not a feather against *learned testimony and critical acumen*.\* With regard to Mr. *Booth*'s citations, they are taken, as he correctly states, from those "who must be considered as persons of learning and eminence in the several communions to which they belonged; and as no small number of them were famous professors in Protestant Universities, their declarations in the *argumentum ad hominem*, cannot but have the utmost weight."†

In reply to my statement, that many, if not a majority of living *Pedobaptist* teachers admit our arguments for immersion, as the apostolic mode of baptism; it is said by your Reviewer, "we are not acquainted with a single individual who admits it." He nevertheless takes credit to himself, for being as extensively acquainted with *Pedobaptists* as myself, (which I do not question,) and adds, "really it is a very bold and peremptory thing for a man to affirm and publish of so large a body of learned and pious men as the *Pedobaptists* of England, Scotland, and Ireland, the many thousands of clergy, &c. &c. that they allow it to be the scriptural mode." All that can be said to the former part of this statement is, that your critic's acquaintance and mine lie in a very different direction; and with regard to the latter, it is a mere misrepresentation. He ought to have seen that my reference was to that body of Christians, who are distinctively classified as *Pedobaptists* or *Independents*. I can only say, that I have conversed with some of their learned men, who have really conceded this point; and I could name one of their most learned friends who has solemnly avowed to me his belief, that on that part of the controversy, we had the strongest evidence; and as a little amusing anecdote, which I had not thought of repeating, much less printing, had he not insisted upon some effort at plausible proof, I can assure your readers, that only a few months ago, I heard, in company with a respectable *Pedobaptist* friend, a popular preacher in one of our University towns, and in a University pulpit, positively declare to approving multitudes and consenting *gownsmen*, (with whom I know, that he had had previous discussion,) that "the allusion to the Israelites being baptized to Moses in the cloud and in the sea, was to the initiatory ordinance of baptism;" and he added, "this allusion would appear far more forcible and obvious, did we in the present day retain the *true apostolic mode of plunging the candidate in water*." Another fact is worth recording. At no very great distance of time, I had the opportunity of hearing in our metropolis a *Scotch* Minister, who has attained extraordinary celebrity, positively declare, that *John DIPPED* (this was his word) the people in *Jordan*. To this statement, I could bring a hundred witnesses. How is it that the representatives both of the *English* and *Scotch* churches will make these public avowals, while their writers, or at least some of them, pertinaciously insist upon it, they believe no such thing? Though we possess no overwhelming majority of "acute reasoners," yet we have reasoning powers sufficient to perceive, that here is a most singular discrepancy between their oral and written testimony. Your critic might, and certainly

\* But we defy Mr. C. to prove that a majority of the more learned of the party have admitted what he assumes. He is all along reckoning upon a few, when an immense host is against him.

† The value of all the concessions made by such men as *Campbell* is precisely this, they were, upon their own confession, *Anti-pedobaptists*. Their concessions are very unfairly termed an *argumentum ad hominem*, for all such conceders belong to the *Baptist* party, though they never practically submitted to adult immersion; and their concessions ought no more to be pleaded against us, than the assertions of *Mr. Cox* and other *Baptist* writers. Our decided opinion is, that *Mr. Booth* has greatly misrepresented many of his authorities. *Dr. Williams* says in reply, "my judgment entirely fails me, if a very great number of these quotations are not perfectly consistent with the practice of the persons quoted, and therefore improperly introduced as evidence against themselves."

must know, whether he may choose to acknowledge it or not, that I could produce a very sufficient number of recorded opinions of a similar description. These, however, if adduced, he would, I suppose, call unimportant, as he affects to term other remarkable concessions; for my part, I must differ from him on this subject, and beg leave to call concessions *important*, when they actually give up the point at issue, and proceed from high literary authority.\*

Having said of theoretic Baptists in Pædobaptist churches, that "they have discernment enough to appreciate the force of evidence, but not piety enough to pursue the path of duty"—the Reviewer first affirms, that many of them have no discernment at all,† (it is natural for him to think so,) and then adds, "we must pronounce this a rash and uncharitable judgment of his brethren. Ought these individuals," he demands, "be they wise or unwise, fairly or unfairly staggered by some Anabaptist advocate, who are perplexed on a point of duty, and are seeking information, to be treated as if they wilfully neglected their Lord's will? Are they to be told, that they have not piety enough to do their duty? This is precisely the dragooning kind of system on which converts are frequently made to re-baptism, and by which we have known some timid, and scrupulous, and weak-minded persons induced to submit to adult immersion, lest they should incur the tremendous guilt denounced upon them by some bigotted partisan of Anabaptism." Again, I must complain of the bitterness, and (did I not suspect that a Christian Minister wrote it, I should add) the malignity of this whole paragraph. The term *Anabaptist* is calumnious, and can only be used in spite: ‡ little better can be said of the introduction of the word *dragooning*, and afterwards *bigotted partisan*. The vexation of the critic has again led him into a perfect misrepresentation. Does my term *theoretic Baptist* indicate the case of one who is *perplexed* and *seeking information*? would it, can it for a moment be imagined, that I or any of my brethren would oppress, dragoon, or insult a tender conscience, and an anxious inquirer? The case supposed, which every person of ordinary understanding must perceive, is that of individuals, who being *convinced* of the doctrine of immersion, refuse to practice it. Now, if those who know their Master's will, and *do it not*, are not defective in piety, I should thank your Reviewer to inform me, what is the defective principle—by what name will he designate it? §

\* Mr. Cox, in this remarkable paragraph, first of all shifts his ground, and from speaking generally of *Pædobaptist writers and living teachers*, comes to limit his terms to *Independents*. The Reviewer ought to have seen, he says, that his reference was to *Pædobaptists or Independents*! What, then, are these terms identical?—But this is a specimen of the accuracy and force with which he thinks and reasons. Well, the next point to be proved was, that a majority of our living teachers constantly admit one-half, at least, of their arguments; his proof is, "he has conversed with some who have conceded the point, he could name one of their most learned friends—he heard a clergyman admit immersion at a University town—he heard a Scotch clergyman of extraordinary celebrity say, that John dipp'd in Jordan, &c. &c. What, is it come to this—is there no better proof of the *MAJORITY* of *our living teachers*, being *theoretic immersionists*? Really, Mr. Cox, we should presume this will not satisfy even the Baptist body, and we are sure it will not satisfy one of ours. Our conclusion is, that the Reviewer may still hold up his head, that Mr. Cox's cause is still far in the minority, and that his *reply* is no answer. Here is no attempt at *plausible proof*. But this is Mr. C.'s usual style of reasoning.

† This is altogether a mistake, he neither affirms this first, nor affirms it all, nor affirms any thing equivalent to it. Let the reader consult page 532, column 2, line 9, of the Review.

‡ Reader, mark the tender terms of this immaculate controvertist. See above, have I used any reproachful epithets, &c. &c. But we are told, the term *Anabaptist*, is calumnious, &c. By no means. We are as truly Baptists as our friends, who arrogate that term, and their assumption is reference to their brethren IS calumnious, for it implies, that no others are baptized. The case is analogous to that of the Unitarians, who wish to imply, that others do not believe in the unity of the divine essence. We believe ourselves truly baptized, and we cannot consent to admit, that our brethren of opposite sentiments alone are Baptists. We could not be true to our own principles, without considering their baptism *Anabaptism*; they should not insist upon the use of a term, which concedes the point at issue. Let them describe themselves by a term less invidious in relation to others. But let them remember, that in the sense of all the Christian church but themselves, they do re-baptize, and this is no calumny.

§ If this gloss is accepted, then the sense of the original passage is this, Pædobaptist churches contain a great many Anti-pædobaptists, who prefer union with the Independents, to union with those of their own sentiments, and who, though theoretic Baptists, may be kept back from immersion by some reasons which Mr. C. does not know, but which he judges to be defective piety or defective principle. Perhaps, the real cause

After these explanations of the obnoxious sentence in my advertisement, from which, I trust, it will appear that I have not manifested quite so much *arrogance, illiberality, and dogmatism* as the Reviewer imputes to me, I may be permitted to refer to his observations on the work itself. He has only touched, indeed, upon two or three passages; leaving the whole body of evidence and argument unnoticed. I give him full credit in this proceeding for *discretion*: he has sufficiently exposed himself in what he has attempted.

My curious antagonist takes a flying leap from the advertisement, to about the last page in my volume, and pounces, with a true Harpeian vengeance, upon the statement, which disproves Dr. Wardlaw's representation of the antiquity of infant baptism. During his general critique, he denominates me *arrogant and dogmatical*—*Mr. Birt weak and absurd*\*—Dr. Gale the *most confused, illogical, and unfair* of controversial writers, and in another place *muddy*—Dr. Campbell, (reiterating Mr. Ewing's allegations) *rash, dogmatical, and inconsistent*; and has, at the same moment, the happy art of exhibiting, in most beautiful and luxuriant combinations, not one, but all these charming qualities himself; as if to show in *every way* his vaunted superiority!† What a most wonderful circumstance it is, that every writer on our side the question should be *so arrogant, and rash, and weak, and illogical*; while every writer on the opposite side, should exhibit such perfect specimens of *humility, caution, vigour of mind, and argumentative accuracy*,—that the one side should be all *fools*, and the other all *logicians*!‡—sane and except this Reviewer, who, as I have remarked, is determined to excel us all, even in our *rashness, inconclusiveness, and prejudice*! He writes thus—“would any one believe, that Mr. C. could so far impose upon himself, as to imagine that he had settled, in about 15 or 16 lines, a question of so much extent, (that is, whether infant baptism is spoken of in *direct terms*, and as a thing not questioned by the *earliest writers*,) and upon which the array of learned authorities is more than a hundred to one against him?”—Yes, Mr. Cox asserts and re-asserts, that not *fifteen*, but *five* lines are in fact sufficient to settle the question; and more than this, the Reviewer has the sagacity, amidst his loudest complaints, to *concede the truth* of my statement. After the preceding citation, he adds, “not to dispute with our friend, whether it is spoken of *directly or indirectly*.”—Then, Sir, you have yielded the point; for what is my demand? “Will any Pædobaptist writer after this, (*the uncontroverted evidence* I have adduced,) venture to re-assert, that infant baptism is spoken of by the *earliest writers*, in *direct terms*, and as a thing *unquestioned*?”—Oh, says the Reviewer, “we will analyse this question of antiquity.” Very well, and what is your analysis? Why, first, “can Mr. C. so far impose upon himself,” &c.—and secondly, “we do not dispute with him, whether it is mentioned in *direct terms*.” Very good and very wise, on your part; for you well know there can be no dispute;—you well know you cannot answer my fifteen or sixteen lines upon that question; but you ought to have seen, that you have gone very far towards *stultifying* yourself by such an admission.§

may be neither. It may be the revolting nature of the ceremony to their feelings—its indelicacy for females, &c. But then these persons do not belong to the Pædobaptists, and Mr. C. should have addressed them as weak and inconsistent brethren of his own denomination. But with this restriction upon his words, he has involved himself in still greater difficulties with the *great numbers* mentioned in his book.

\* In passing, we beg to vindicate our critic from such a charge. He nowhere applies any of these terms to either of these gentlemen, but only to insulated and reprobated passages. To say, that Moses once spake unadvisedly, is not to characterise him as a rash man. To say, that Peter cursed and swore once, is not to call him a profane swearer. The Reviewer's terms are restricted to, the particular passages condemned. May we not condemn man's words, without judging themselves?

† This is personal. Where is the abuse now, gentle reader? Yet he uses an elegant phraseology—*beautiful and luxuriant combinations*, &c. If the reader thinks that Mr. C. is often lost amidst words, he will not wonder to see him here insensibly committing the very sin he reprobates.

‡ The Reviewer speaks not thus. He mentions only Gale, Campbell, Booth, and Birt. Concerning writers on the other side, he is absolutely silent. Is this fair treatment, grave discussion, or—*slaverous ridicule*?

§ Gently, brother. You are all along in such a hurry. What a pity, if *five* lines were enough, that you should waste *fifteen*. You have just written confessedly *three times* too much. Well, but now for your argument. The whole of it turns upon these words, not to dispute with our friend, whether it is spoken of *directly or indirectly*, by a *strait forward or an inferential argument*, &c. O, says Mr. C. then you concede the point at issue, you have *stultified* yourself. But here it appears to us, that Mr. C., so strenuous for *direct terms*, has put too much confidence in a *weak inference*. The Reviewer's words warrant not your inference. But simply thus much, that it was mere trifling to dispute

"The array of learned authorities is more than a hundred to one against him!" This is absolutely one of the most shameless and wanton assertions that ever proceeded from fair or unfair controversialist. What, a hundred authorities to one where it is shewn that "infant baptism is spoken of by the *earliest writers in direct terms, and as a thing not questioned?*" Now, Sir, in the first place, I have shewn that *not one of the earliest writers* ever mentions infant baptism at all; for a proof of this I appeal to *their own writings*. If a hundred or a thousand learned men asserted they did, all their declarations united would amount to nothing in contradiction to the *writers themselves*: but so far from a hundred to one asserting it, I defy the reviewer to produce ONE that ever made the assertion at all, and I moreover refer him to his own concession already noticed! This is merely one of those sweeping declarations in which an antagonist who is either absolutely ignorant or inexplicably prejudiced deals, to save himself the trouble of examination, to escape out of a difficulty, or to gratify the illiterate multitude."

about direct or indirect terms.—That the argument might be equally strong, though a quibble might be raised about direct terms, and quite as satisfactory, though in its nature inferential.—Now after having broken up Mr. C.'s exulting dilemma, let us revert for a moment to the original point in dispute. Dr. Wardlaw's words were first quoted by Mr. Cox; thus, "it is alluded to (infant baptism), and directly spoken of by the earliest writers, never as a thing that was or had been questioned, but uniformly as a matter, the existence of which from the beginning was undisputed." Cox, page 155. Our author then first proceeds to limit Dr. W.'s expression, "earliest writers," not to any whom Dr. W. had named, but to those in whom Mr. C. knew, or supposed, the subject was not spoken of in direct terms, and then he substitutes for Dr. W.'s word, *directly*, the phrase *direct terms*. Now, it did appear wise in the Reviewer not to pause upon these minor delinquencies, but to waive a trivial dispute, for the sake of proceeding to the fact, in whatever terms it might present itself. On his behalf, therefore, we have to say, that between Dr. Wardlaw's words and Mr. C.'s, which are made their interpreters, there is a most important difference. Such as this—the doctrine of the Trinity is spoken of in the Scriptures *directly*, but never in *direct terms*. The phrase "God the Son," or "God the Holy Ghost" never occurs. Yet the things intended by these *direct terms*, is not the less *directly spoken of*, nor the less certainly believed. It was probably by an oversight, that Mr. C. varied Dr. W.'s words, and on that ground let him stand excused. But then again, he had no right to interpret so indefinite a phrase, as the "earliest writers" to those in his own enumeration. Dr. W.'s phrase is surely applicable to all the writers of the three or four first centuries. We leave it to our readers, therefore, to judge whether Mr. C. has done any thing to invalidate Dr. W.'s statement, or the Reviewer's defence of him. At all events, that respect which he professes for Dr. W.'s talents should have suggested to him, that Dr. W. could not possibly mean by *earliest writers*, speaking *directly*, those that never mentioned the subject at all.

"'Absolutely ignorant'—'ineffably prejudiced.' Softer words and stronger arguments if you please, Mr. Cox; a writer who follows Dr. W. in re-asserting, not the words and meaning you put into his mouth, but the true and candid sense, is not to be abashed by these terms, gentle and most Christian-like as you thought them—"most shameless" and "wanton," "absolutely ignorant," "ineffably prejudiced"—this is the man that asks, "have I used any reproachful epithets," &c. Perhaps our readers will do us the favour to look at these words calmly; "would any one believe that Mr. C. could so far impose upon himself as to imagine that he had settled, in about fifteen or sixteen lines, a question of so much extent, and upon which the array of learned authorities is more than a hundred to one against him?"—Review, page 533. Now the Reviewer is desirous to produce "ONE that ever made the assertion at all." Why, good brother, all the dispute has arisen from ONE that has asserted the very thing, whose words you have quoted in your book, and whose name, you know, is not a mean one. Mr. C. thinks the Reviewer cannot produce ONE learned authority that affirms infant baptism to have been spoken of or alluded to by the *earliest writers*: what will he say to the declaration of Origen, which goes further than Dr. Wardlaw's, "the church has received a tradition from the apostles, even infant baptism;" *ecclesia ab apostolis traditionem suscepit etiam parvuli baptismum*. We were about to say, that to refute Mr. C. on this point were as endless as it is frivolous. There is a learned author (perhaps Mr. C. knows him) that says it is notorious "that ALMOST ALL THE LEARNED MEN IN THE WORLD that have occasion to mention this matter, do conclude, from what they read, that it has been the general practice of the Christian church to baptize infants." The very learned author of the *Antiq. Eccl.* says, speaking of infants born both of Christian and heathen parents, "neither of which sort were excluded from baptism—this is so evident from the ancient records of the church, that it is to be wondered how some learned persons could run into the contrary opinion, and offer reasons from antiquity in prejudice of the churches constant practice." We decline defending our Reviewer further upon this point, for he is in excellent company.

The Reviewer writes again "Tertullian, according to Mr. Cox's statement, condemns infant baptism in the third century: to complete this sentence, Mr. C. should add, in his second edition, and, in doing so, became an undeniable witness to its existence and prevalence." Triumphant in his brilliant amendment, he proceeds, "This confession cannot be recalled; Tertullian condemns infant baptism—not as a thing that was to be, but as a thing that was!" This is really, applying his own language to me in another case, a "pithy passage," and deserves serious attention. I feel obliged to my kind reviewer for suggesting any thing which he deems a beneficial alteration in my second edition, and I have only one objection to adopt it; namely, that great logician as he is, in this instance he is not quite logical. That Tertullian, in condemning infant baptism, was an evidence to its *existence*, and really meant to say it was "a thing that was!" is sufficiently plain, and to my obtuseness it appears that the citation of Tertullian's condemnation carried with it an evidence that I also absolutely believed in its existence! I was not quite so absurd as to imagine he condemned what he did not suppose to exist! But, further, he alleges that his condemnation of it was a proof of its prevalence! Indeed! What a proof of its prevalence all over the Christian church, and from the days of the apostles—for this is your Reviewer's argument! Whether it is from an inferiority of logical genius to your reviewer I cannot tell, but to me it appears, that though his condemnation proved it *existed*, it equally proved that it was *not prevalent*! Is it probable that Tertullian would have condemned what was the *settled and universal practice of the church*, and supported by the *most ancient examples*, and, traditionally, by the *apostles themselves*? It is infinitely more probable, and tolerably certain, that he condemned a novel practice, introduced by a few speculators in religion, or by those who were willing to practise clinical baptism for the sake of convenience.\*

\* We are no enemies to a little sprightliness of style, or a bold figure of speech; we can enjoy a little pleasantry in the dull road of dry argument; but when a writer begins with a flourish, treats us with nothing but suppositions, and sums up all with a mere puff, we scarcely know how to handle him—"Is it probable Tertullian would have condemned the settled and universal practice of the church, &c." "It is infinitely more probable, and tolerably certain."—Well, we pass over the language—"That he condemned a novel practice, introduced by a few speculators, &c." Some of these infinite probabilities depend upon Tertullian's character, some upon his understanding; we shall speak of these presently. What a pity Tertullian had not Mr. Cox at his elbow, to tell him the novelty of infant baptism; he would have needed no other argument; but, unfortunately, the man who should have known, says nothing about *novelty, innovation, want of traditional evidence, &c.* He left all that to the sharper sight of modern opponents of infant baptism. But as Mr. C. makes this a case of probabilities, Tertullian's character must be examined. Mr. C. may find many places in which he confessedly pleads for things without any authority of Scripture. Was he then so strict a follower of the apostles as to patronize no innovation? Mosheim shall answer to this point. "His learning was extensive and profound, and yet his credulity and superstition were such as might have been expected from the darkest ignorance. He seemed deficient in point of judgment. There was such a mixture in the qualities of this man, that it is difficult to fix his real character, and to determine which of the two were predominant, his virtues or his defects." This same Tertullian, he tells us, embraced the most shocking heresies, became a vehement patron of Montanus's blasphemy, (who set himself up for the Comforter or Holy Ghost promised by Christ,) with various other heretical notions. Of this Tertullian Mr. C. asks, "is it probable he would have condemned the settled and universal practice?" &c. Alas, Mr. C. he did so in far more important cases than this. Now of these two probabilities which is the stronger? that this learned Tertullian should have written against a novelty, and forgotten to plead the best of all arguments, and one which he never fails to plead when it suits his purpose, or that, with his proneness to superstition and fresh discovery, he should have become the patron of a novelty, which remained a novelty, and was subsequently condemned as such, by most of the learned bishops of the church. Now, Mr. Cox, we think it "infinitely more probable" that, with Tertullian's known failings, if infant baptism had been a novelty, he was much more likely to fall into it, than that it being a novelty, and he opposing it, he should omit all reference to the only unanswerable argument. Mr. Cox's opposition about the few speculators, and the practice of clinical baptisms for the sake of convenience, would have figured admirably on Tertullian's pages, pitifully destitute as they are of any thing like argument against infant baptism. In fact, it can scarcely be said that he condemns it, he merely makes a proposal for an improvement in the common practice. He admits its PROPERNESS in some cases, which Mr. C. does not, and Mr. C. cannot show that his words exceed what we say. Tertullian knew better than to condemn it in toto.

Besides, if infant baptism were generally practised, how came it to pass that Cyprian convened sixty-six bishops to give it their solemn synodical sanction in the middle of the third century? These must have been *wisecracks* indeed, to have met in general council to enforce infant baptism, when it already universally prevailed! \* The questions agitated respecting the period of the administration of this rite must necessarily have been precluded by an invariable, notorious, and apostolic practice. The canon runs thus:—"It is our pleasure, that whoever denies that new-born infants are to be baptized, let him be anathema."—Oh, but *my confession cannot be recalled!* Certainly it cannot; but every Pædobaptist would have reason to rejoice if it could! Yes, I have *really confessed*, and do hereby *confess again*, that *Tertullian condemns infant baptism*—he condemns it in the *third century*, at a time when other errors had begun to shew themselves, which merited a similar fate. This is, indeed, my *confession*, and my Pædobaptist antagonist is *extremely welcome to it!*

But between John's death and Tertullian's conversion there was not quite an interval of a hundred years; and therefore, argues our reviewer, infant baptism being then found to exist and to be *prevalent*, which is proved by its being *condemned*, † it must have been *apostolic*. So, then, a practice is found to exist, perhaps among some half dozen innovators, ‡ about a hundred years after the *decease of the oldest of Christ's disciples*, and a presbyter of the church *condemns it*, therefore, it was practised by the *apostles!* This is really pretty well for those who charge others with being *rash and illogical!* If the Reviewer were not so profoundly versed in ecclesiastical antiquity, I would venture to inform him, that we have substantial proof that infant baptism was not *universally* practised, notwithstanding Cyprian's council, even in the *fourth and fifth centuries!* "Mr. Cox and the Baptists of the present times say, he *condemns infant baptism*; and so he does: but his opinion is of no value." No, certainly; if *he condemns infant baptism*, his opinion can be of *no value!* As the Reviewer is kind enough to suggest an alteration for my second edition, he will perhaps allow me to hint that he should have added a word or two at the end of this "pithy" passage; namely, *me judice*. § That he considers the opinion of Tertullian of *no value*, I do not question; and had he not laboured under a mistake as to its purport, he would have said the same of his *testimony*. Upon all the ordinary and received principles of reasoning, we should be led to conclude, that the fact of Tertullian's recording, *without disapprobation*, sundry rites and ceremonies of the church, rendered it much more probable that they were *prevalent and apostolic*, than that a particular service which he did *condemn* was *universal* and of the *highest antiquity*.

\* No, Mr. Cox, you neither represent the fact fairly, nor reason upon it justly. Cyprian convened no such council—it was never questioned in that council, nor proposed to it, whether infants should be baptized; it was not then disputed; Tertullian's argument, like *your's*, was found wanting:—it was still held as a thing *undisputed*; and if you have read the letter of Cyprian to Fidus, you cannot but know that the term *new-born infants* relates to the opinion proposed by Fidus, that infants ought not to be baptized at two or three days old, but after the law of circumcision, not till the eighth day. The words of the letter of Cyprian and the sixty-six bishops, in reply to Fidus, are as follow:

"But as to the case of infants: whereas you judge that they must not be baptized within two or three days after they are born, and that the rite of circumcision is to be observed, so that none should be baptized and sanctified before the eighth day after he is born; we were all in our assembly of the contrary opinion"—"all of us judged that the grace and mercy of God is to be denied to no person that is born." We shall reply to nothing more under this paragraph.—We leave Mr. C. to blush for his demonstrated ignorance or prejudice.

† Reader, look at the Reviewer's argument again. Mr. C. has mistaken it. It is not the simple *CONDAMNATION*, but the nature of his objection, on which the Reviewer rests.

‡ Poor Tertullian, what a sapling you were to waste your learned strength on some half dozen innovators; if you had but thought of their contemptibleness, and charged them with an innovation, you would have put them all to the rout; so that instead of finding, fifty years after, a grave council of sixty-six bishops called to settle the question, at what day infants should be baptized, you would never have heard of these half dozen innovators afterwards, nor of the Council of Carthage;—or if Fidus, with his tender conscience, had wished to submit a question on the subject, it would have been, not whether before the eighth day, but whether he should baptize infants at all.

§ Again Mr. Cox is quite wrong, and his wit wholly misplaced. The opinion and argument of Tertullian are of no value, not the Reviewer, but Mosheim and all the Protestant church being witness. If, however, Mr. Cox thinks differently, the Reviewer will possibly leave him to bow to Tertullian's authority, though we must make a friendly effort to convince him that he had better not extend his deference beyond the mere matter of fact. Even Baptists would soon find cause to decline his opinions and arguments.

quity.\* Tertullian has so recorded the consecration of baptismal water, the imposition of hands, the material unction used in confirmation, prayers and oblations for the dead, the use of the white garment after baptism, and other ceremonies. Our opponent, if it suited his purpose, would say, "and in so doing became an undeniable witness to their existence and prevalence." Tertullian mentions these "as things that were, not as things that were to be." Nay, further, it might be alleged, he does not condemn them, but intimates his approbation; a proof they were not only prevalent, but universally approved. Suppose, however, it were affirmed of any one of them, as for instance of the consecration of water, that Tertullian condemned it; would any person in his senses deem it a conclusive argument that the practice not only existed, but was universally prevalent and apostolic? †

It happens, moreover, that Tertullian expresses his disapprobation of another practice, namely, that of offering *sponsors* or *sureties* to Christ, who engaged on behalf of new-born infants that they should not depart from the Christian faith when adult. Now, were the reasoning of the Reviewer legitimate, it must be equally applicable in this instance. *Tertullian condemns sponsorship*; very true (*mutatis mutandis*), very true, Mr. Reviewer; but to complete this sentence, let us propose "a trifling addition, which being overlooked in the hurry of your first paper, may advantageously be introduced into your second; it is this, and in so doing, became an undeniable witness to its existence and prevalence. This confession cannot be recalled!!!" Now, Gentlemen, let your critical shade escape from this dilemma if he can! ‡

With reference to Irenæus, your critic observes the words "infantes, parvulos, pueros, juvenes et seniores, as the omnes qui per eum renascuntur in Deum, cannot possibly be rendered of any thing else but baptism. What could these infants and very little children know of regeneration in Mr. Cox's sense of that term?" Here it is obvious, that however justly I may be charged with that crime, my opponent is not at all dogmatical, as it has before been shewn that his assertions are not *rash* nor his arguments *illogical*! A few lines afterwards proves, as he thinks, "that *renascuntur* means precisely baptism, and nothing else." Now, in the first place, every scholar knows that the terms *infantes*, &c. are not by any means restricted in their application to *infants* in the common acceptation of the word. In Greek and Latin writers, infancy is generally extended to fourteen years of age, and all the terms in question are used with that signification. It is common with the fathers to speak of individuals performing the works of piety from their *childhood*; and indeed it is not an unusual expression among ourselves; but we do not intend that they are penitents or believers at *eight days old*. Thus it is said of Timothy, "from a child thou hast known the Holy Scripture." If an expositor were to argue that this must mean that Timothy knew the Scriptures when hanging at the breast, he would be thought to reason very unscripturally, and very foolishly; but he would be using precisely the kind of logic for which your Reviewer is distinguished. § But "renas-

\* Exactly the reverse, Mr. Cox; because, as we have told you before, on Mosheim's testimony to his character, he was far more predisposed to encourage superstition and embrace novelties, than to abide by apostolic practice and tradition. And pray don't say that this is *Editoribus judicibus*, but *Mosheimio judice*.

† Clearly not, Mr. Cox; but your logic being here a little asthmatic, or short-winded, we must help it to its conclusion. If he had condemned these things, upon the ground of their being innovations, which is your ground with respect to infant baptism, could he have failed to allege the best of all arguments against them—Novelty?

‡ Pitiful Reviewer! there you are; Mr. Cox has you now in his logical man-trap.—"Escape from that dilemma if you can!"—What, out already?—Out? Why, man, he never was in. We should suppose he has no objection that you should infer about sponsors, which you say Tertullian condemns, just so much as he infers from the same condemnation about infant baptism—that they both existed and prevailed; and they really did so. The Reviewer's words we see are in capitals, in page 533 of our October Number, and now we will reprint them in relation to *sponsors*. *Tertullian condemns sponsors*, (excuse us, Mr. Cox, look at him again. Perhaps you inferred this from the words "Quod enim necesse est, si non tam necesse, sponsors etiam pericolo ingeri?") but these are your words, and, now adds the Reviewer, *AND IN DOING SO, BECAME AN UNDENIABLE WITNESS TO THEIR EXISTENCE AND PREVALENCE*. Yes, he certainly did, and if sponsors had as clear a foundation in the New Testament as infant baptism, and the apostolic tradition had been as well sustained, we should have made the fact available in both cases, as a *collateral* argument, and we do not find that our Reviewer has made any thing more of it.

§ Excuse us again, Mr. Cox; we are sorry so often to interrupt you, when you are going on so swimmingly; but really this is too much. 'The word *infant* does not always mean a child. Timothy was not hanging on his mother's breast when he learnt the Scriptures,

cuntur means precisely baptism, and nothing else;" the addition of *me judice* is here again requisite. If it were worth the time, I think I could demonstrate the reverse; but it is sufficient to say that this assertion avails nothing; and were we to concede it, the Reviewer's cause is not assisted, while he is unable to prove that *infantes* is exclusively applicable to *babes*.\*

After all, I beg leave to intimate that we have not the words of Irenæus himself, but only a paltry translation of them; of which Scaliger affirms, "The translator was an ass, and had even less learning than Russinus." Your Reviewer is confident that he has found a testimony from the second century, in the language of Justin, who speaks of persons *discipled to Christ from infancy*; and then lauds himself for having shown how incompetent my *brief* and *rash* statement is to satisfy a calm inquirer." Every tyro will perceive that the preceding remarks are again applicable to the expression of Justin, and that *discipling* involves in it a sense which is point blank against *Pædobaptism*!† We are informed that Dr. Wardlaw intends to reply to my objections, and those of others; be it so; I shall be happy to listen to the dispassionate and respectful statement of one who will try at least at *hard arguments and soft words*; and who, I verily believe, if he reads the review in the Congregational Magazine, will exclaim, "Non tali auxilio, nec defensoribus istis. Gentlemen, do not let us bounce, and wince, and call names, and seem as if we felt ourselves in the wrong!"‡

Therefore, the words *infantes, parvulos, pueros, juvenes et seniores* are none of them to be understood of *infants*. Is this logic? "Infancy is generally extended to fourteen years of age"—of course it INCLUDES ALL PREVIOUS AGES: but your cause requires it to exclude all below that age. "All the terms in Irenæus are used with that signification." Mark, reader—that is—fourteen years of age. Irenæus! Mr. Cox says all your words, *infantes, parvulos, pueros*, mean one thing—fourteen years of age—that is, he contradicts himself at least as to the word *infantes*; for he makes the meaning begin where he had defined infancy to end. Remember Irenæus is enumerating all ages, and he adds, ideo per omnem venit aetatem, *infantibus infans factus, in parvulis parvulus*, and so on; we need not go on with the quotation. The case is quite desperate for you, Mr. C. Suppose you had read these words in Livy, of some tyrant, that he had murdered all the inhabitants of a city—the *infantes, parvulos, pueros, juvenes, seniores*—would you, or would you not, have understood them as including from the child an hour old up to the grey head? But Mr. Cox says the term *child* does not always signify a young child; very true, but the words of Irenæus are all contrasted and regularly marked, from the *youngest* to the *oldest*, and if the word *infantes* does not signify *infants at the breast*, perhaps Mr. C. will point out one which is more usually applied by Latin writers in that sense. We may just inform our unlearned readers, that it means the child that cannot speak. So much for Mr. Cox's "peculiar kind of logic," and his skill in languages.

\* Mark, reader, Mr. Cox "thinks he could demonstrate that *renascuntur* does not mean baptism." It would have been the most successful part of his reply if he had done this. But he has not attempted it, so his thought avails nothing. Yet he thinks "the Reviewer's cause is not assisted while he is unable to prove that *infantes* is exclusively applicable to *babes*." Now, on his behalf, we beg leave to say that here it is so, and that the Latin language contains no term more properly contrasted with *parvulus*. It is used sometimes for the young of beasts, because they cannot speak; sometimes for *stature*, because they cannot speak; but then it is an adjective, and has its nouns; but we recollect not one case in which, in relation to human beings, when used as contradistinguished from *parvulus* and *pueros*, it means any thing beyond a child that cannot yet speak, less than a little child, a mere babe. Poor Irenæus, your *omnis aetas* would, in Mr. Cox's vocabulary, exclude the babes. We should be glad to find that Mr. Cox would stand by his own instance, and baptize children from the age which he supposes to be meant by the childhood of Timothy; that is, as soon as he began to learn the Scriptures.

† Now let the Tyros exercise their wits; they see what has gone before. Read the review again, with Mr. C.'s remarks. The discipling from *babyness* is point blank against infant baptism! Happy Mr. Cox, that can prove what no Baptist ever attempted, that infancy means adult age! Very well—this is what we thought it must come to.

‡ This is admirable from the man that winces at every touch, and calls ill names in every page! "O, but don't let us do so." Well, let us hope he will learn better in future. By the time Dr. W. takes the field, we hope we shall find Mr. Cox a little more respectful and cautious, for he has certainly been very unsuccessful hitherto in the polemical line.

(To be concluded in the Supplement, which will appear on the 15th Instant.)

Owing to the length of this article, we are compelled to defer our Answers to Correspondents, Select Lists, &c. to the SUPPLEMENT.

# SUPPLEMENT

TO THE  
London Christian Instructor,

## CONGREGATIONAL MAGAZINE.

FOR THE YEAR 1824.

### MEMOIRS OF MATTHIAS MAURICE, PASTOR OF THE INDEPENDENT CHURCH AT ROWELL

THIS very useful and respectable minister was born at Llandewy-Felfry, Pembrokeshire, in 1684, of pious parents. To what cause it is attributable we know not, but the fact is certain, that the Principality of Wales has given birth to a greater number of English dissenting ministers, than either its size or population would authorise us to expect. *Christopher Love, Roger Williams, Vavasor Powell, Matthew Henry, Daniel Williams, John Evans, James and Charles Owen, and Richard Davis*, were all natives of Wales, and some of them were ranked amongst the most considerable preachers of their times. Mr. Maurice was educated for the dissenting ministry at the academy at Carmarthen, then under the care of Mr. William Evans. He appears to have attained a very respectable acquaintance with the learned languages, and with those sciences more immediately subservient to ministerial duties. The dissenting church at Henllan, in the immediate vicinity of the place of his birth, enjoyed his earliest labours; but from some dispute on church discipline, Mr. Maurice and several of the members withdrew, and formed themselves into a church at Rhydceisiaid. About the year 1712 another church sprang from this, and met for worship at Glandwr, which eventually became the largest. In the year 1786 the church at Henllan, under the pas-

toral charge of Mr. *Thomas Morgan*, and that at Glandwr, under Mr. *John Griffiths*, were considered two of the largest in all South Wales. Whilst at Rhydceisiaid, Mr. Maurice's enemies raised a violent persecution against him. His faithfulness to the cause of his Redeemer, and his success in bringing souls to Christ, were so hateful and criminal in the eyes of those who opposed the Gospel, that they at length caused him to be seized by a press-gang; from which he was extricated by the kindness of a neighbouring gentleman, and conveyed away by night. This method of ejecting dissenting ministers from their office, singular as it may now appear, was not very uncommon in the earlier history of nonconformity. Mr. *Abraham Gill*, the dissenting minister at Wilney, in Lincolnshire, was forcibly assigned over to an officer of impress as a soldier, in 1704. Of this circumstance an account was published by *Daniel Defoe*, in a tract entitled "The Experiment, or the Shortest Way with the Dissenters Exemplified," 4to. 1705. Mr. *Tolley*,\* the Independent minister at Bottisham, Cambridgeshire, was treated in the same manner, in the year 1744.—Mr. Maurice left his native country in 1712, and resided for some time at Olney, Bucks, as successor to Mr. *Bear*, the Independent minister there, who had pre-

viously given Mr. Maurice an invitation to preach to his congregation. During his residence at Olney, those members of the church who were of Paedobaptist sentiments seceded from the rest; and leaving the Antipædobaptists in possession of the old meeting-house, built a new one, in which Mr. Maurice preached. In 1714 Mr. Maurice left Olney, and settled at Rowell. An account of his departure is recorded by a member of the congregation at Olney in the following words—"It pleased God to remove Mr. Davis of Rowell, and Mr. Maurice leaving us to go thither was a grief and a trial to us. Oh, the sorrowful company which he left, as Rachel weeping for her children, and could not be comforted! Sure we might call the name of the place Bochim." Mr. Maurice was regularly dismissed, according to the custom of the early Independents, from the church of Rhycceisiaid, then under the pastoral charge of Mr. Lewis Thomas, to the communion of the church at Rowell, and shortly after became their pastor.

The congregational church at Rowell was gathered in 1656, and had for its first pastor Mr. John Beverly. Of this holy man an account is preserved in "Calamy," and in a work written by Mr. Maurice, entitled "Monuments of Mercy." Mr. Beverly published three different tracts in defence of his principles as an Independent: the first in answer to Mr. J. Wood, of Scotland; the second in Latin, against *Hoornbeck de Independentismo*; the third against *Tinson*, printed in 1659. He dying in 1658, was succeeded by Mr. Thomas Browning, who continued pastor of the church till his decease in 1685. The church was now destitute for some time; but in 1689 Mr. Richard Davis accepted the pastoral office. Mr. Davis was considered as being rather high in his doctrinal sentiments, as may be observed

in a book entitled "The Sense of the United Ministers in and about London, concerning some of the erroneous Doctrines and irregular Practices of Mr. Richard Davis, at Rothwell, in Northamptonshire." There is, however, no reason to apprehend that he was really an Antinomian, and even his bitterest accusers allow him to have been a good man. His character was very ably defended in that pamphlet by Mr. Maurice to which we have already adverted, and which was intended as an answer to the mistaken assertions of Dr. Calamy. Mr. Davis\* died in 1714. The controversy called "The Modern Question; or, Whether it be the Duty of all Men to whom the Gospel is published to repent, and believe in Christ?" was first agitated during the time of Mr. Davis's ministry, and principally in the churches gathered by him. There is no evidence that he took the negative side in this question. It is certain that Mr. Maurice, his successor, took the affirmative, and published three several tracts in defence of that great truth; the last of them, which was posthumous, and edited in 1739 by Mr. Thomas Bradbury, written against Mr. Lewis Wayman of Kimbolton, originally a member of the church at Rowell. On Mr. Davis's decease, Mr. Maurice succeeded as

\* Mr. D. published the following pieces:—

1. "Doctrine of Union to Christ and Justification in him as before, and upon our Faith, stated, cleared, and vindicated."

2. "Vindication of Truth and Innocency."

3. "Triumph of the Saints over Death, a Funeral Sermon; with an Account of Mr. Biggs' Conversion on his Death-bed."

4. "True Spring of Gospel Sight, and Sense of Sin—Jesus Christ, and him crucified."

5. "Faith, the grand Evidence of our Interest in Christ." 12mo. 1705.

6. "Many precious Meditations on Divine Things; in Verse."

pastor; and here he was eminently successful in winning souls to Christ, and in building them up in the faith and order of the Gospel. As Mr. Maurice was a strict Independent, he exercised the most rigid, but yet truly scriptural discipline in his church;—a painful duty, to which he was often called by that loose walk which originated from the general prevalence of the opinion to which we have already adverted. It is greatly to be lamented that so few facts in the history of this good man and useful minister of Christ are preserved. Of his private life all that we can collect, in addition to what we have already stated, is, that he married, in early life, *Elizabeth Humphrey*, by whom he had several children, who all died in their infancy, and on her decease, *Elizabeth Buck*, of Saffron Walden, in Essex, by whom he had three sons—*Humphrey, Matthias, and Ebenezer*, and one daughter, named *Elizabeth*. Mr. M. died Sept. 1, 1738, and was buried under the communion-table of the meeting-house. Dr. Williams, from whose account of Mr. M. prefixed to the fourth edition of "Social Religion Exemplified," we have taken many of the materials used in this short account, says, "He was indeed a man of God—eminently devoted to his glory in heart, lip, and life; as those who knew him best have always testified. That he was *sound in the faith* which was once delivered to the saints, and earnestly contended for it, is sufficiently evident from his writings, whereby he yet speaketh. But this soundness consisted not in mere speculation,—he had an impressive sense of the importance of divine truths, and experienced their transforming influence on his mind. *Holiness* appeared to him *beautiful* as well as necessary; and therefore after *that* he constantly breathed. It is hardly necessary to mention that he was a lover of

order in the things of God, and that the purity of evangelical discipline in the churches of Christ lay near his heart. He not only contended for orthodoxy of sentiment, but strenuously urged, through the whole course of his ministry, an upright and heavenly *conversation*,—of which he was a very illustrious pattern to the flock. In short, the prosperity of Zion in general, and of his own charge in particular, was the subject of his ardent wishes and constant supplications." Mr. Maurice was a thorough Calvinist in his doctrinal sentiments, though an opponent to Antinomianism. In his views of discipline, he was a rigid Independent, of the school of *Isaac Chauncy* and *Nathaniel Mather*, and a warm and able defender of *Pædobaptism*, as appears in his controversy with Dr. *Gill*. Mr. Maurice is most known as an author by his "Social Religion Exemplified," which has had five editions, and is pronounced by some as not less an *original* than Bunyan's "Pilgrim's Progress." Mr. James, in his "Church Members' Guide," calls it "That imitable book—which every professing Christian ought to read; and having begun to read, he will never lay it aside till he has finished it." Instead of presuming ourselves to give any character of a book which the generality of serious Christians have for so long a period admired, we shall beg leave to quote the account of it which its learned editor, Dr. Williams, has prefixed to his corrected edition.—"It was a work of time, and the result of no small degree of attention and experience. It hath been said, and it is highly probable, that though the *names* in this book are feigned, many of the *characters* were real; and that while he was giving an *ideal* representation of the church at *Caerludd*, or *London*, he had a reference to many real *facts* that had fallen under his own notice, and in which he was per-

sonally concerned. When I first perused it, I could not help observing that the author's *design* was excellent; which was, to exemplify—and in exemplifying to promote—**SOCIAL RELIGION**. The *plan* adopted for this purpose seemed, also, happily calculated to answer this important end, as it is well adapted to excite and preserve the attention, to inform the judgment, and to interest the affections of the generality of religious readers. The *execution* of the plan, likewise, is not destitute of many excellences. The diversity of characters introduced, the happy intermixture of instruction and delight, and a pleasing variety made subservient to the unity of design, are visible through the whole. Should any of superior genius and taste condescend to give it a perusal, it is hoped they will find through the whole a *natural simplicity* with which they will not be displeased, and some strokes, *inimitably pathetic*, with which they will be delighted."—The following list is the completest we can procure of Mr. Maurice's publications:—

1. "Social Religion Exemplified."
2. "Monuments of Mercy," 8vo. 1729.
3. "Question on Believing in Christ," 8vo. 1728.

4. "Tribes of the Lord appearing before him," 8vo. 1736.

5. "Faith encouraged—on Heb. vii. 4—6. and 1 John i. 16."

6. "On unpardonable Blasphemy—on Matt. xii. 31, 32."

7. "Meditations on the great Design of Christ—on 1 Tim. i. 15."

8. "Work of the Holy Spirit in Prayer—on Rom. viii. 26."

9. "Sermons on Evangelical Love."

10. "Faith working by Love." 1728.

11. "Plunging into Water no Scriptural Mode of Baptism." 1727.

12. "On the Modern Question." 1737.

A Testimony, signed by fifty male members of his church, is annexed to this tract.

13. "Answer to Mr. Wayman." 1739.

14. (In Welch.) "Cwyir a Fyddlon; a Dialogue."

15. (In Welch.) Translation of Chauncy's "Doctrine according to Godliness."

16. (In Welch.) Translation of Owen's "Brief Instruction."

In 1746 Mr. *Moses Gregson* became the pastor of the church at Rowell, which station he retained in 1786. The church now enjoys the pastoral labours of Mr. *Walter Scott*.

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#### ORIGINAL ESSAYS, COMMUNICATIONS, &c.

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##### THE BARTER OF SOULS.

In the first ages of the world, all trade was barter, or the exchange of one commodity for another; and ever since money came into use, as a common measure of value, or a convenient medium of intercourse, the original principle has remained the same. Commercial justice requires that, for any part of our own possessions which we surrender to our fellow-men, a fair equivalent should be given. Where this rule is grossly violated, it may

be resolved into ignorance and stupidity, on the one side, craft and villainy, on the other. The artifices of deceit, and the modes of imposition, which are practised in carrying on the affairs of business, are infinitely various; but it is not my design to notice them any farther, than as they may furnish allusions adapted to our subject. As the transactions of commerce so closely touch our interests and passions on all sides, the very language employed on moral and

religious topics, borrows a certain tincture and colour from them.

Some persons embark in speculations of trade, which evince a glaring deficiency of judgment, that borders on fatuity, and an inflexible adherence to their own wrong-headed schemes, which may be justly designated pertinacious obstinacy. But the wildest projects of this kind, are sobriety and wisdom, compared with the extravagance which prompts men to barter away their precious souls. The best way, perhaps, in which this can be shown, is by demonstrating the worth of the soul, carefully weighing the qualities of those things, for which it is exchanged, and the peculiar circumstances under which the transfer is often made. Let us then enter this wide and wondrous field of research, which by few is entered, and by none fully and faithfully explored.

What is the soul of man? It is a spark of the divinity, a subtle ethereal essence, the source of consciousness, that mysterious something, which renders us the subjects of moral obligation. It is confessed, that a certain haze of indistinctness bedims our thoughts, when they turn inward to investigate the thinking principle; yet all admit, that the faculties of the human soul are great and glorious. Apart from every thing else, it is a province, a kingdom, a world of wonders, in itself. Here Imagination moulds and shapes her figures, sketches and colours her variegated scenes; here Memory, with an infinity of latent cells, is a fit repository and storehouse for the accumulated treasures of time and experience; here Understanding dictates to the will, and Conscience, seated in awful state, marks the boundaries of right and wrong, and utters her decisions with a voice softer than music, or harsher than thunder, assuming the placid smile of an angel, or the dark

frown of a fury. The powers of the human soul, surprise and astonish us. They contract and expand, dive deep, and soar high, penetrate an atom, and perambulate the universe. But the most interesting property of this ethereal essence has not yet been told. It is impossible, without trembling or exultation, steadily to contemplate its future destiny and everlasting duration.

Shall nature bound to earth's diurnal span,  
The fire of God, th' immortal soul of man?

No; the present is but the bud of our being, the dim twilight dawn of our existence. Whatever clouds might hang over the speculations of philosophy, the sacred Scriptures have poured a flood of day upon this subject. We are sure that every human soul bears upon it the stamp of eternity. The clay-built tabernacle will be dissolved, the earth itself shall be consumed, the sun, moon, and stars, must be extinguished; but the spirit of man, is destined to survive the wreck of worlds, and exist for ever and ever.

What is a man profited if he shall gain the whole world and lose his own soul! or what shall a man give in exchange for his soul? The great Teacher and Redeemer of mankind, has here so adjusted the balance, in weighing the interests of eternity and of time, as to give the latter every advantage. Nay, a case is supposed, which we know cannot, in fact, exist. It is but a very small part of the world, that the most enterprising ambition is capable of acquiring, and were it possible to possess the whole for a limited period, the entire amount of happiness contained within so narrow an orbit of objects and years, would bear no more proportion to a state of interminable misery to follow it, than a drop does to the ocean, or a single particle of dust to the material universe. It is truly affecting to

think, for what toys, and trifles, and vanities, men are willing to sell that inestimable jewel, the immortal spirit. We look round and see the general infatuation, till astonishment and grief overwhelm us, and amidst the awfully confounding emotions produced by the view, the vivid realities which strike the senses, seem at times, like the incongruities of a frightful and mysterious dream.

Some barter their souls for empty insignificant titles, or for the transient puffs and panegyrics of critics and flatterers. Yet strange to say, the persons who either sacrifice their everlasting interests at the shrine of fame, or with levity and scorn throw them away, as they wheel round the giddy circle of fashion, often assume airs of self-importance, and look down upon the ignoble multitude with sovereign contempt.

Others barter their souls for the white and yellow ore, which wretched slaves dig from the mines of Mexico and Peru. Hence that eager impatience to seize those places and preferments, whether ecclesiastical or political, which command ample revenues. Wherever Mammon appears, there is a full market, and thousands rush forth to resign themselves to such a purchaser.

O cursed love of gold, how oft for thee  
The fool throws up his interest in both  
worlds.

When we cast our eyes upon the great mass of mankind, we behold immense crowds bartering away their souls, for the low and odious gratifications of sensuality. In swarming cities, this epicurean traffic has reached the greatest height, and it is even carried on in our villages and hamlets. The extravagance of Cleopatra's luxury, who presented to her carousing guests, cups of liquor, in which the richest jewels had been dissolved, has been even held up to view, to excite the disgust and

abhorrence of all posterity. But that fair, enchanting, delusive sorceress, the world, has art enough to inveigle her unthinking votaries, and so completely to infatuate them, that they yield up to her those precious and peerless gems, their immortal souls, to be swallowed and lost in the horrid excesses of intemperance! But it were sickening to pursue this train of thought into minute details. Whether unhallowed ambition, or grasping avarice, or gross sensuality, predominates in this mercenary and degrading transaction, the issue is equally deplorable and ruinous.

There is yet, however, a propriety in adverting to the circumstances under which men often consent to barter away their own souls. Numbers act this preposterous part, amidst the clearest light of divine revelation. They are still captivated by a bright bubble, a breath of fame, by a lump of drossy pelf, by a flash of animal pleasure, though the worthlessness of these things is proved, with all the evidence and force of demonstration. Still are they dazzled and deluded with a vain show, still devoted to earth's poor evanescent scenes, though the terrors of hell, and the glories of heaven are fully unveiled to them. When Columbus discovered the new continent, the native Indians exchanged with the artful Spaniards their gold and choice treasures for coral beads, and bits of glass. This, however, continued only while they remained ignorant; for as soon as they learned the worth of their own possessions, they refused to part with them, unless for a full equivalent. The Gospel of our Lord Jesus Christ has clearly made known to us the value of the immortal soul; yet the majority of those to whom this information is imparted, act as foolishly as if they were covered with the thickest shades of pagan

darkness. God himself calls them, but they turn a deaf ear to his call; he warns and admonishes them, but neither warnings nor admonitions are regarded. Nay, more, they see others absolutely ruined, and yet remain unmoved. A thousand prodigals, like Esau, sell their birth-right for a mess of meat, or like Achan, forfeit heaven, and incur a deadly curse for a wedge of gold, or some goodly Babylonish garment, and yet others pursue the same course, and drive on the same senseless bargains. Against the voice of heaven, and the voice of conscience, they resolve to sell themselves, as Ahab did, to work wickedness. Oh, that they were wise! that they understood this; that they would consider their latter end!

AMICUS B.

ON TRUST DEEDS.

In nothing probably have Calvinistic or orthodox Dissenters more seriously erred, than in the formation of trust-deeds for their places of worship. Formerly those documents were, in general, quite indefinite as to religious sentiment; and it is owing, no doubt, to this omission, that very different style of preaching has taken firm possession of many of our older meeting-houses, from what was heard from their pulpits for some time after they were erected, and from what must, from their well known principles, have been in the contemplation of those persons by whom they were founded.

Calvinistic or orthodox Dissenters have also erred, and that not unfrequently, in selecting persons for the office of trustees, more for their secular consequence, than for those principles, without which it would argue a great want of Scripture knowledge to suppose, that there could be any real attachment to the cause of evangelical religion.

Again, they have erred, and that not unfrequently, in assigning to trustees privileges and powers, which not only are not necessarily attached to their office, but which cannot be exercised but in violation of rights, which belong exclusively to church members. A trustee should be no more than a guardian of certain property for a specified purpose. He should be invested merely with the power of restraining any undue use of the property of which he is made the legal protector. In particular, he should have nothing to do, as a trustee, with the election of a minister, so long as the intentions of the founders, as to sentiment and denomination, are not violated.—From appointing trustees, who were not decidedly under the influence of religious principles, and from investing them with privileges and powers, which had no necessary connexion with their office, and which, in fact, could not properly be united with that office, infinite mischief has arisen, which ought, long before this time, to have impressed upon the minds of Dissenters, with indelible permanency, lessons of the utmost importance to their peace and prosperity.

But the error in some of our trust-deeds, which the writer intended more particularly to notice, is the circumstance of making the act of subscribing a necessary qualification, as to the very important right of voting at the election of a minister. In "*A Sketch of the History and Proceedings of the Deputies appointed to protect the civil rights of the Protestant Dissenters*," is the following passage in the copy of a trust-deed: "And permit to officiate in the said chapel or meeting-house, such person or persons, of the denomination of Protestant Dissenters, called —, as the said SUBSCRIBERS, or the major part of them, men or women,

being members of the said society, and communicants therein, at a meeting duly assembled for that purpose, shall, from time to time, elect to officiate as their minister or pastor, in the said chapel or meeting-house, according to the usual order and customs of Protestant Dissenters of the denomination aforesaid."

It is much to be regretted, that individuals appointed to guard the civil rights of Protestant Dissenters should thus give their sanction to a provision which, it is highly probable, will lead, in some cases, to the violation of one of the most important of church privileges. From the situation in which it is placed, this copy of a trust-deed stands a fair chance of being very often transcribed; and wherever it is adopted, it must, of course, exclude from this invaluable right, all the poorer members of our societies; at least, this is the only assignable reason for the introduction of the word *subscribers*, in addition to the two clauses—" *being members of the said society, and communicants therein.*" Perhaps a query might be raised as to the intended meaning of the term *subscribers* as here introduced; and the subject is likely enough to give rise to disputation, and alienation of affection. Has it a reference merely to some liberal, spontaneous contributions, or does it include, also, the more stinted and obligatory payment of seat-rents? Of course, if it means any thing, it is intended to exclude the widow's mite, given at a quarterly or monthly collection. It must be designed to shut out from one essential privilege of an Independent church, *some* who are members of our societies. But where, I ask, with feelings somewhat approaching indignation, is any such inviduous distinction to be found in the New Testament. If in that blessed book, the Bible,

there is a class of persons pre-eminently distinguished as to religious privileges, it is the poor. "The poor have the Gospel preached unto them." "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him? But ye have despised the poor."

There is another error which may possibly result from the document now under consideration. The transcriber, observing the pleonasm of his copy, may leave out the two restricting clauses—*being members of the said society, and communicants therein;* and then the only qualification for voting, would be the payment of something under the denomination of subscription. This, in fact, has been done, and as a necessary consequence, has either proved the source of contention between two opposing parties, or has introduced an overwhelming majority in opposition to the desires of the more pious, and as it respected religious matters, the more intelligent part of the congregation. Truly, "the children of this world are wiser in their generation than the children of light."

The writer is quite sensible of certain difficulties in reference to the subject of this paper, arising from the circumstances under which Christian societies are often placed as to mere nominal professors who, notwithstanding the doubtfulness of their principles and characters, are willing to contribute something towards the support of public worship. But this difficulty should be met in some other way, than in the abandonment of distinguishing principles, and in throwing open the flood-gate for contention and error.

VIATORIUS MERCATOR.

Fovey, Sept. 27, 1824.

## THE WASTE OF TIME.

As bold Alphonus threatened in his pride,  
We throw away our suns as made for  
sport,  
And not to light us on our way to scenes,  
Whose lustre, turns their lustre into shade;  
We waste, not use, our time : we breathe,  
not live :  
Time wasted is existence, us'd is life.

YOUNG.

In the judgment of the wise and virtuous of every age and country, time is the most valuable treasure that man possesses, and a thousand weighty maxims, and monitory counsels on this topic, have gained a high credit, and wide currency in the world. But it is one thing to admit and repeat a truth, which sages have so often uttered, and poets sung, and another to feel it, and act under its influence. If time is, indeed, a treasure, there is certainly no other possession so universally and strangely squandered in wild extravagance, or so shamefully buried in torpid negligence. The man who spends with an unmeasured profusion, the goods and ample estates accumulated and bequeathed by his ancestors, rapidly alienating his patrimony, till the last acre hangs suspended on the auctioneer's hammer, is contemplated with astonishment, censured with severity, and held up as a warning to others. Now, where one thoughtless spendthrift of property is seen, fifty wild prodigals of time are found. The very commonness or general prevalence of the evil, beguiles us into a false estimate, or partial forgetfulness of its magnitude.

Persons born to opulence, and brought up in the lap of luxury, who feel themselves exempt from the necessity of pursuing any regular business, or of engaging in any profession, usually find *leisure* the heaviest of all their burdens. Their whole study is to dissipate time; and every flatterer, fool,

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fashionable coxcomb, or finished rake, who can lend them a hint, or a helping hand to do this effectually is sure to be welcomed. Hence modish amusements and diversions are multiplied, and pressed upon each other, till their votaries are whirled into destruction, and sunk in languor and wretchedness. But even the sober part of our species, who can see and pointedly censure the frivolous, or the criminal course of the unhappy persons here described, will be found themselves in no small degree culpable. For, if to throw away whole years or months, incurs the charge of egregious folly, to squander days or even hours, must merit a portion of the same reprehension. The endless diversity of modes in which time is wasted, would baffle all attempts at description; some of them, however, which are less obvious and suspected, it may not be unprofitable to notice.

Man is a creature formed for action: to this both his nature and his necessities urge him; and few seem aware that they may be wasting time, while occupied and agitated amidst scenes of business and bustle. It is impossible for a thoughtful and enlightened observer of mankind, to watch the care-worn features and impetuous motions of the crowd before him, without feeling some solicitude to know the end and the issue of all this strong excitement. Inquiry discloses on every side, the most affecting waste of talents and time. Many in their prime and maturity, seem only a sort of grown up children, whose salient spirits and energies, spend themselves without any definite object. Others set their hearts on things utterly destitute of dignity and worth. Idle projectors, deep in research, and devoted to experiment, are still seeking the philosopher's stone; sons of unhallowed ambition, are forcing and fighting their

way to the high places of power ; and slaves of avarice, are heaping up sordid dust to deposit in the den of Pluto, or forging the chains which are to bind them to the degrading service of mammon. Many whose motives are good, toil in vain, because they either want judgment to select means suited to the ends in view, or energy and perseverance to execute their designs. Amidst the hurry and tumult of the active world, what unfinished and disconcerted plans, what abortive and blasted undertakings, what unsuccessful labours, and fruitless endeavours, lie scattered around in broken fragments and ruins ! How clearly may rashness and levity, imprudence and disgust, be read engraven on these dreary desolations ! Yet the present busy generation are acting over again the same mad part, which was acted by their predecessors.

Multa agendo nil agens.

“ Doing much, indeed, but accomplishing nothing ” to any good purpose.

Man is a creature formed and fitted for social intercourse ; let us then mark the quality of this intercourse, and the effects produced by it. Alas ! here again we behold the most profligate and astonishing waste of time ! When we enter the stately hotel, the coffee-house, the crowded tavern, or tap-room, we hear fierce disputes, foolish stories, licentious jests, and bitter sarcasms, accompanied with bursts of horrid cursing and profaneness. Are these, we might ask, creatures who have but a few days more to spend on earth, ere they go to give to their omniscient Judge, an account of all the days and doings of their present existence. But from the dark and hideous retreats of vice, we feel impatient to retire, as from a region infected with the plague.

Let us, then, visit the decent

and devout classes of the community. When any of these meet in select companies, we might expect the precious hours to be duly improved. But ah ! truth bears testimony, that this is rarely the case. If ever here we look for wisdom and rich instruction, or listen to catch some pure and elevating sentiment of benevolence or devotion, how painfully are we disappointed ? The whole current of discourse is usually made up of the news of the neighbourhood, the petty passing incidents of yesterday, intermixed with a few clumsy attempts at wit and humour, or remarks which neither gain nor deserve a moment’s attention. How can a sensible and conscientious man, consent to fritter away three or four hours evening after evening, in company, where nothing is heard or patiently admitted, but empty small-talk, and vapid common-place ?

Another distinctive property of human nature, is the power of reflection. Yet, if we observe man, when retired from active scenes and social intercourse, we cannot fail to perceive here also the most deplorable waste of time. Every one vigilantly attentive to the state of his own mind, has cause to regret that so large a portion of his thoughts are without object, that a still larger portion of them are occupied about objects which he would blush to reveal, and that the small remainder directed to grave and important purposes are so loose and desultory as scarcely to form any consecutive train. How much time has been lost in building airy castles and palaces, or in perambulating “ Fairy fields of fiction all on flower ? ” It is a question, whether the recluse does not often play the wanton, and trifle more egregiously in his solitary and romantic musings, than the wildest votaries of fashion and folly in the gay resorts of amusement and dissipation. If every

one ought, like a certain Italian philosopher, to consider time as his estate, surely he should be concerned not only to keep it free from noxious weeds and poisonous plants, but also to have every part of it well cultivated. In most instances, however, this estate resembles an African desert, with a few scanty spots of vegetation, which scarcely serve to relieve the general aspect of barrenness around them.

The self-complacent and systematic trifler, repeats the maxim,— *Nemo mortalium, omnibus horis sapit.* “No man is wise at all hours.” But can a rational and responsible creature be justified at any season, or under any supposable circumstances, in doing, speaking, or thinking, what both reason and conscience disapprove? To say this, were at once to abandon every principle and rule of moral obligation. The ultimate end of our being is the promotion of God’s glory, and when this grand end is ascertained, every action, word, and thought should have a direct reference to it. The lighter kind of moralists never take such solemn views of human life, and therefore their aphorisms and instructions touch only a few superficial and prominent points. If we are conversant with the great truths of divine revelation, and impressed by the awful realities of eternity, it is impossible not to be deeply humbled while we take a steady review of the waste of time. This feeling, though painful, may prove salutary, and as we grieve to witness a frightful sterility overspreading the past years of life, we should resolve to seize the future, and devote them to God. The prayer of the pensive Psalmist ought to be adopted as our own, “Lord, so teach us to number our days, that we may apply our hearts to wisdom.”

AMICUS B.

A SERMON BY THE REV. PHILIP HENRY.

NEVER BEFORE PUBLISHED.

(Concluded from page 627.)

Application 1. Hence we gather matter of wonder at three things.

1. At the infinite patience and forbearance of God, that though he be the God of truth, yet should stand by and see such a notorious lie arise and reign in the church of Christ—that he did not crush the cocatrice in the egg, that there should be so many learned, wise men suffered to be deluded by it; why did he not hinder it at the very first? Why, 1. to punish the world for their wickedness, in not receiving the truth in the love of it.—2. That they that were perfect, i. e. sound and sincere, might be made manifest.—3. To exercise the faith and patience of his people in bearing up against this lie, and witnessing the truth even to death.—4. To advance his own glory in supporting his church under this conflict, and at last delivering it from it, God would not have suffered it to be so long reigning could he not have brought good out of it.

2. At the stupidity and sottishness of the people that do believe this lie, so many of them, divers of them, learned, knowing, thinking men, men of solid judgment, and quick apprehension in other things, and yet gulled and deceived in this, Esa. xliv. 20, stand and wonder.—What’s the reason? An. Besides what the text speaks of God’s giving them up,

1. Much is to be imputed to education; ‘twas the religion of their forefathers, and they were brought up in it.

2. More to their prejudice they are taught that to be a heretic, i. e. a Protestant, is to be every thing that is naught; dealing with the Protestants, as the heathen did with the Christians, putting them in bear skins, and then beating

them for bears. Insomuch that many of them, when they have come to converse with Protestants, have professed that they are not the men they took them to be.

3. Most of all to interest—they get by it, they get riches, honour, pleasure—are tied by the teeth to it, they hold what they have by it.

3. At the stark folly and madness of those that have known and professed the truth, and yet afterwards leave it, and own this lie—that it is so is plain by experience, the reason is plain, 1 John ii. 19. *were not of us*, they had received the truth in the light of it, but never in the love of it, and, therefore it was, that God sent them strong delusions—*the efficacy of error*; but mark, if the latter end of such be not worse than their beginning, therefore let him that thinks he stands take heed lest he fall.

2. Matter of praise and thanks-giving to God for three things.

1. That ever he did begin to unravel that mystery of iniquity in the Reformation. It is now about eight score years since the first attempt was made by Martin Luther, a very unlikely person. So that one of his friends told him, “go thy ways, Luther, to thy cell, and say thy prayers, thou art unlikely to carry on this great work.” The occasion of it was to this purpose. There was a priest came to town with pardons, and Luther’s sister had a mind of one, and cheapened it, and the priest asked somewhat too dear for it; she asked her brother’s advice about it, he dissuaded her from it, which angered the priest; he complained to the pope; Luther was sensible on what grounds he stood, and proposed it as a query in the schools, whether there were not great corruptions among them about indulgences, offered to answer any, and so the more he studied on it, the more he saw to the bottom of that great lie.

2. That we of this nation are delivered from this delusion.—England was the choicest pearl in the pope’s triple crown; the first flower in his gardens; he had most revenues out of it; and therefore wonder not that he was so loth to part with it. It began in Henry the VII<sup>th</sup>. who broke the ice, and indeed but broke it, for at the same time there was a Papist and a Protestant burning in the same fire; but in his son’s days, Edward VI<sup>th</sup>. (though a child) the whole fabric of this lie was tumbled to the ground.

3. That God hath till this day kept out this lie. There have not endeavours been wanting to bring us back to Rome, sometimes by open force, as in the Spanish invasion, which God defeated; sometimes by secret fraud, as by the plot of this day, designed that, having blown up king, lords, and commons, they might change our religion, by law established, and bring in the lie again. It had influence not only in the lives of many thousands, but also on our religion. They made no account of the lives of so many; ‘tis a passage in one of Sir Ever. Digby’s letters lately published, that among so many lives there were but three worth the saving—but God prevented in mercy. You may remember the manner of the discovery of it—by a letter. I’ll warrant you if the plot had taken effect there would have been great joy in Rome, and yet how is it forgotten in England? There are two things that may justly provoke God to bring the lie among us again—1. Our forgetfulness of his mercies, and this among the rest.—2. Our kindness, I do not say to the persons, but to their way.

3. Matter of instruction in three things.

1. See the great evil of this great lie, and hate it, and resolve by the grace of God never to be-

lieve it—there's great evil in it—'tis a dishonour to God, a disparagement to Christ, flatly opposite to the Gospel, the destruction of cities and nations, and the ruin of thousands and millions of souls. O hate it, hate it, I commend you, to the love of God, and the hatred of popery, Psalm cxix. 163. *I hate and abhor lying.* O hate and abhor this great lie, and let your hatred be sincere, Psalm cxix. 128. out of love to God, the God of truth, and to the word, which is the word of truth. And the more you hate it, the less likely you will be to believe it; they that receive the truth, receives it with two arms, faith and love, which always go together, and so it is in receiving the lie. What will you believe a lie? an errant lie? when you are told of it.

2. See the great danger that we are in of being tried about it, and prepare accordingly. I know this danger hath been talkt of long, and as yet it hath not come, but that's no thanks to us, we are beholding to the goodness of God, and the watchfulness of our governors; the Lord move us to do as Noah did, Heb. xi. 7. believe, and fear, and prepare an ark.

1. Be exhorted to prepare by true repentance and reformation of what's amiss in heart and house. Now if ever, now or never, you are called to do this, hereby you will make God your friend; and when such enemies are coming, it will be good having him for us, however you will secure your everlasting state and condition, that though God suffer them to take every thing else, they cannot take away heaven and happiness.

2. By receiving the truth, both in the light and the love of it.

1. In the light of it, get knowledge—a man that is knowing in money, and cattle, and ware, is not easily deceived about them, so take heed of being found ignorant in these matters. Take pains in

catechising your children, and instructing them, though you may be in your graves, yet what will your poor children do when they are tried. O give them some of that milk—it concerns you to get them well armed against the storm comes.

2. In the love of it, the knowledge of the truth, without being bowed to the obedience of it, will do us no good; this with the former, under God, must be our security; do not rest in head knowledge, but get heart knowledge; a man that has tasted that honey is sweet will not easily be persuaded to the contrary. So, see 2 Peter iii. 17, 18. want of this provokes *God to send.*

3. By getting loose from the world and the things of it. Nothing doth more dispose a man to apostacy than love of the world, 2 Tim. iv. 10. *Demas has forsaken;* this is a snare, and has been to thousands. Our adhering inordinately to these kind of lying vanities, for so the things of the world are, doth dispose us to receive and entertain those other lying vanities.

4. By getting into your chambers, and shutting your doors about you, I mean by getting alone and praying, getting into company with others in praying, and pray down this lie. Prayers and tears are the churches weapons. David prayed Ahithophel's counsel into foolishness, 2 Sam. xv. 31. My exhortation is in the words of the ship-master to Jonah, chap. i. 6. when the storm arose and the ship was sinking.

3. See the certain end of this great lie, and rejoice and comfort yourselves, and one another, with the hopes and expectations of it. An end you'll say, what, after it hath been so long prevailing in the world, and has taken deep rooting, shall the truth at last prevail? I answer, yes, it shall—certainly it shall; I do as firmly

believe it (the Lord help my unbelief) as I do any other article in the creed. The King of the earth shall certainly hate the whore, and make her desolate and naked, Rev. xvii. 16. for the mouth of the Lord has spoken it—that the gates of hell shall never prevail against the church, i. e. not totally and finally. See 2 Tim. iii. 8, 9. *Jannes and Jambres*, the conjurors of whom we read, Exod. vii. 12. who by their lying forgeries deceived Pharaoh and his courtiers. But did their lying continue? No; Moses' rod swallowed up theirs. Truth shall prevail against error, as Jannes and Jambres withstood Moses, so the pope and papacy withstand the Lord Jesus. But as their forgeries were laid open at last, so shall the papacy in due time. Therefore it is good being of truth's side, on God's side. There was a gentleman in the late wars who daily prayed to God, to tell him which side should get the better, for on that side he would be. I'll tell you which side in this case will get the better—truth will, therefore be on truth's side. That for the end of the lie, but then for the end of the liars, that make and believe it, and love it, we must see that too, and seeing it tremble. Let the Apostle tell you, ver. 12, "*that they might all be damned.*" Ask the least of your children that can speak, and, if they are any thing like instructed, they'll tell you that the devil is the father of lies, Rev. xxi. 28—xxii. 15. *all liars*, this is thought especially to refer to this great lie, not excluding other lies and cheats, whosoever loves it instead of unmasking and discovering it, whosoever believes it instead of hating and abhorring it, their portion is likely to be *without*, with the devil and his angels, from which God deliver you and me. Amen.

J. B. W.

#### ON THE WARRANT WHICH MINISTERS HAVE FOR CALLING SINNERS TO REPENTANCE.

It seems the delight of some minds to throw upon the plain truths of revelation, the air and the colouring of metaphysical axioms; and by this means some principles, which in their naked statement, never seem to admit of a question, become involved in all the intricacy of abstract discussion. What renders this a subject of regret, is, that both talent and ignorance, sophistry and dullness, alike lend their aid to confuse the intellect of the inquiring, and deteriorate from the simplicity and beauty of truth. It seems astonishing that any one should raise a doubt upon the propriety of calling sinners to repentance. And yet there have not been wanting individuals, who have affirmed, that ministers are not directed, nor warranted to invite sinners to partake in the blessings of redemption. When such a sentiment is promulgated, it becomes us to see, not so much the rationale of the thing, from the mere deductions of clear and genuine argumentation, but whether there is any scriptural warrant for the practice in question.

Now, in turning to the inspired records, we have a warrant for calling sinners to repentance, in the example of the Lord Jesus Christ himself. It may be necessary only to cite a few facts as evidence, that such was the line of conduct he invariably pursued. Was it a saint or sinner, that he called from the Sycamore tree, and said, "*this day is salvation come to this house.*" Was it a saint or sinner, that he addressed, and said, "*Dost thou believe on the Son of God?*" Was it a moral or an immoral character, that he invited to partake of living water. "*If thou knewest the gift of God, and who it is that saith unto thee, give me to drink, thou wouldest*

have asked of him, and he would have given thee living water." These are only a few of the facts which might be cited to show, that our Lord was in the habit of inviting sinners to partake of the benefits of the Gospel.

The design of the Gospel is also an evidence that we are warranted to call sinners to repentance. There are two grand designs to be effected by the ministry. The one is the conversion of sinners, the other the edification of believers. Now, to whom was the bread of life first sent, to converted or unconverted persons? who were the individuals first exhorted to repent and believe the Gospel? Were they persons, who had handled, and felt, and tasted that the Lord is gracious? This would be absurd in the highest degree. Peter would not have thought of calling upon persons to repent, who had repented already—he would not call on those to believe, who had already believed the word. His audience was a mixed multitude, and when he opened his commission, he urged them indiscriminately to repent for the remission of sins. It is to persons of a very similar character the Gospel is still preached, and by parity of reasoning, a similar mode of address must be adopted.

Besides, the warrant seems embodied in the commission, which our Lord gave to his apostles, "Go ye into all the world, and preach the Gospel to every creature." We apprehend the preaching of the Gospel is not uttering the sublime mysteries of revelation in barbarous language, nor limiting the promulgation of it, to a few of the more abstruse doctrines, in phrases which are a jargon to the ear, and a confusion to the understanding. The commission of our Lord includes an ample representation of every doctrine, and of every precept. And the per-

sons to whom this commission was to be opened, were not merely such as were ordained to eternal life, but it was to be announced to every creature. The Apostles consequently began to proclaim it in the very capital of Jewish unbelief, and to call the very men that had condemned their Master to a reception of eternal life through him.

The Scriptures afford many express declarations on the subject. Passing by those powerful calls, those touching appeals, which are given in the prophecies of Isaiah and Ezekiel, those which relate to an immediate seeking of the Lord while he is to be found—to the turning of the sinner, to the alarm the watchman is to give—we open the New Testament, and there we find all the heralds of salvation, from John the Baptist to the writer of the Apocalypse, furnishing us with calls to sinners. John said, repent, for the kingdom of heaven is at hand. Christ himself says, repent ye, and believe the Gospel. Paul says, God hath commanded all men every where to repent. Awake thou that sleepest, and arise from the dead, and Christ shall give thee life. Passages might be multiplied to great extent, were it necessary, to show the scriptural warrant for preaching to sinners.

But we may gather evidence, from observing how the Apostles themselves understood the subject. Did they call sinners to repentance, or did they not? Revert to the conduct of Peter, when he had healed the lame man—he says to the multitude, repent ye, therefore, and be converted. What can be more striking than his address to Simon Magus. We see this wizard attempting to purchase the gift of the Holy Ghost. We read Peter's character of him—that his heart was not right, that he was in the gall of bitterness, and the bond of iniquity; and yet Peter

calls him to repent, to pray, to seek forgiveness. There is one other case, that is, the address of Paul to the Athenians. He calls upon those philosophical idolaters to repent, and turn to the living God. Now, with these statements from sacred writ, we conclude it is the privilege and duty of ministers to call sinners to repentance.

G. VECTIS.

REPLY TO A QUERY ON IMPUTED  
RIGHTEOUSNESS.

(To the Editors.)

GENTLEMEN,—I read with considerable interest the query in your Magazine for September, on the imputation of the righteousness of Christ, and have been waiting with no less interest for a reply to the same. In your November number an answer was given; but, in my estimation, it does not fully and fairly meet the question. In order to obtain a correct view of this subject, it seems to me that it should be clearly shown, that the imputation of the righteousness of Christ, is not inconsistent with our responsibility to God, as the subjects of his moral government. On this hinge, I think, the whole discussion ought to turn. By the righteousness of Christ, I understand his perfect obedience to the law of God; including his death as an atonement for sin.

By imputation, this obedience is considered theirs to whom it is imputed, just as if they had felt and done all that the Saviour did: and on this ground, the moral Governor of the universe accepts all who believe in Jesus, because his perfection thus becomes theirs.

Disobedience to the law is the debt that has been contracted, for which all are liable to punishment. Christ is to be viewed as the surety, who discharges this debt; this being accomplished, the law, or the Lawgiver, has no more demand upon believers, because it

would appear just in God to demand the payment of the same debt from the surety and the debtor.

The opinion of Dwight on this subject, is entitled to consideration. "The supposition, inadvertently admitted by some divines, that Christ satisfied the demands of the law, by his active and passive obedience, in the same manner as the payment of a debt satisfies the demands of a creditor, has, if I mistake not, been heretofore proved to be unfounded in the Scriptures. We owed to God our obedience and not our property; and obedience in its own nature, is due from the subject himself, and can never be rendered by another. In refusing to render it, we are criminal, and for this criminality merit punishment. The guilt thus incurred is inherent in the criminal himself, and cannot, in the nature of things, be transferred to another. All that in this case can be done by a substitute, of whatever character, is to render it not improper, for the Lawgiver to pardon the transgressor. No substitute can, by any possible effort, make him cease to be guilty, or to deserve punishment. This, (and I intend to say it with reverence,) is beyond the ability of Omnipotence itself. The fact that he is guilty is past, and can never be recalled." Thus Dwight sets aside imputation altogether, and it appears to me, except this be done, our responsibility to the moral law cannot consistently be maintained. Any other view of the subject than this, seems to me to be opposed to our daily exercise at the throne of grace, where we always appear in the character of guilty sinners. We ask for the blessings of salvation, as the free gift of grace, and never claim them on the ground of *right*, because Christ has made an atonement for sin.

Your correspondent seems to

think, that a full atonement for sin cannot consistently be maintained, without admitting the imputation of the obedience of Christ. But surely it cannot be of the least consequence, whether God pardons me for what Christ has done; or on the ground of his personal obedience being imputed to me.

The atonement is of infinite efficacy, and could avail for a thousand worlds, were there as many to

be saved. The mercy of God is a boundless ocean, and through the redemption of Christ, the great Jehovah can extend forgiveness to an indefinite number of fallen creatures, who should hear of Jesus, and believe in his salvation.

Should you think these observations worthy of your notice, and calculated to elicit truth, you will oblige by inserting them in your valuable miscellany. M. A.

## POETRY.

### FOR CHRISTMAS DAY.

#### THE STAR OF ISRAEL.

*The glory of the Lord is risen upon thee.*—*Isaiah ix. 1.*

THE voice of Prophets, and the songs of Kings,  
Had both foretold the crownless Shiloh's birth,  
But Zion's minstrels long had hush'd the strings  
Of their high harps, when he was seen on earth!

Crownless he came:—without the pomp of power,  
Earth was his footstool, not his diadem:—  
One star shone brightly on his natal day,  
But that was all of pomp which told of him.

Saving one strain, which floated from the sky,  
Wafting unearthly tones of rest and peace,  
A passing breath of heavenly symphony,  
Which scarce was heard, when it began to cease.

But though that melody hath died away,  
Still shines THE STAR with ever-crescent light,—  
Brighter and brighter, till its streaming ray  
Shall roll each shadow from this world of night.

People of darkness\*—sitting in the tomb,  
The house of shadows—rise and hail its gleam,  
The glory of the Lord hath pierc'd your gloom,  
Why will ye wander from his pitying beam?

SANATOR.

### THE COMING OF CHRIST,

#### A PROPHECY OF BALAAM.

Numbers xxiii. xxiv.

FROM the crest of the mountain, the false prophet eyed,  
The hosts of the Lord in their strength and their pride:  
There the warriors of Israel were gleaming in mail,  
And their banners were waving all wide on the gale.

As the sand on the shore, or the waves of the main,  
The war-tents of Israel were whitening the plain,  
The lances were glistening—the chargers were bounding—  
And loudly the trumpets of\* silver were sounding.

And he shook as he gazed, for that prophet had come  
From the mountains of Aram—the land of his home:  
At his Monarch's command he had sped on his way,  
To breathe his defiance o'er Israel's array.

\* *Isaiah ix. 2.*

† *Numbers x. 1.*

“ Oh Balak of Moab, thou’st brought me from far,  
From my hearth and my home, to these valleys of war,  
From the mountains of Aram—to curse and defy  
His armies, who rules both the earth and the sky.

“ Canst thou count but one fourth of yon warlike array,  
Spread as thick as the sand on the shore of the sea ?  
As the stars of the sky, or the dust of the ground,  
The warriors of Israel move countless around !

“ Can the breath of my mouth scathe Israel’s high crest ?  
Oh how can I curse, whom the Lord hath once blest ?  
Or how can I speak, when he bids me be still ?  
In blessing or cursing, I bow to his will.

“ I cannot defy them—I cannot *but* bless—  
Oh, might I but die in the faith they possess !  
Oh, might I but die in the faith they defend,  
And the death of the righteous be my latter end !

“ But Balak of Moab, I mark on thy brow  
The dark flush of anger is reddening now ;  
But must I not tell, what the Lord hath revealed ?—  
What is darkly begun, shall with brightness be sealed !

“ I see it—but dimly : I see it—but far ;  
A sceptre in Israel—in Jacob a star :  
Though dim thro’ the vista of long-coming years,  
Approaching, that herald of glory appears !

“ But widen thou sceptre—and brighten thou star—  
Till the nations shall come to thy rising from far !  
Till the sword of the Moabite bow to thy sway !  
And the gloom of the Gentile be lost in thy ray.”

SATELLITE.

## TO A SKELETON.

I GAZED upon the form of Death—  
(Without his fabled dart)—  
That all now left, where living breath  
Once warmed a beating heart.  
A shapeless, fleshless skeleton,  
A ghastly wreck of crumbling bone :  
And yet the only part  
That man with all his pride bequeaths,  
Of kingly crowns, or conqueror’s wreaths.  
Thou wreck of man ! and can it be  
That thou wast once as I ?  
That once a heart beat warm in thee,  
And passions ran as high ?  
Dust of the earth, and nought beside,  
Hath ever voice of man supplied  
That tongueless cavity ?  
Dust of the Earth ! what *can* express  
Thy less than utter nothingness ?  
And yet, perchance, thy voice hath said  
What mine is saying now,  
And moralized upon the dead,  
With sorrow on thy brow !—  
That brow which wears an air of stone—  
Where apathy hath fixed her throne,  
And nothing will avow !  
Where eye of man can nothing see,  
But that same chilling vacancy.  
What was thy station ? high or low,  
Upon the scroll of Fame ?—  
—And yet it little reeks to know,  
Methinks ‘tis all the same !  
Of ev’ry joy and sorrow reft,  
This is the all that death hath left—  
This shadow of thy frame !  
Thou mockery of living earth,  
Thy silence speaketh loudly forth !

Yes—thou art ever eloquent !  
Thy *silence* wins the ear—  
The voice of words is idly spent,  
Within a sepulchre !  
O man, if ought can ever thrust  
Thy proud, proud forehead to the dust,  
It surely must be here !  
No voice can ever seem so dread,  
As this same stillness of the dead !  
“ Go, tell the sage, who trims his flame,  
Till morning lights the sky,  
Who breaks the link that binds his frame  
For immortality ?  
Go, tell the studious suicide,  
That devastation waits his pride ;  
The ruthless worms are nigh !  
First for his frame, untimely spent,  
Then for his book-piled monument !  
“ And tell the conqueror, who hath long  
Enwrapped mankind in storms,  
And driv’n his scythed ear along  
Upon their mangled forms—  
That while he tramples over all,  
He is himself the vilest thrall,  
The least of human worms !  
While captive monarchs crouch and crave,  
Himself hath been Ambition’s slave !  
“ Tell all—the King upon his throne—  
The slave on bended knee—  
The monarch proud—the captive prone—  
The bondsman and the free—  
Tell them, that all must come to this—  
These are the only vestiges,  
Of low mortality !  
A nameless clod of worthless clay,  
Spurned by each scornful foot away !”

NON QUALIS ERAM.

## LINES

ON READING THE STANZAS BY THE LATE LORD BYRON, ENTITLED, " ALL I ASK—ALL I WISH—IS, A TEAR."

Lately inserted in one of the Public Papers.

(BY LORD BYRON.)

" All I ask—all I wish—is, a tear."

" WHEN my soul wings her flight,  
To the regions of night,  
And my corse shall recline on its bier,  
As ye pass by the tomb  
Where my ashes consume,  
O! moisten their dust with a tear.

" May no marble bestow  
That splendour of woe,  
Which the children of vanity rear,  
No fiction of fame  
To blazon my name,  
All I ask—all I wish—is, a tear."

THY corse will we have  
As it sinks to its grave,  
With our tears we'll bedew the green sod,  
And weep that no more  
Thy spirit can soar,  
Or seek the forgiveness of God.  
  
That a star once so bright  
Should sink into night,  
And in darkness should quench all its rays;  
Though it dazzled the world,  
Should from heav'n be hurl'd,  
In a moment extinguish'd its blaze;  
  
This bids the tear flow,  
Opes the fountains of woe;  
It is set, and shall never arise!  
We hoped it would shine,  
Filled with lustre divine,  
And chase the foul mists from its skies.  
  
But, ah! thou art gone!  
Like the dew of the morn,  
The muses have wept round thy bier;  
Now wrap'd in thy shroud  
Thou art hid from that crowd,  
Whose sympathy did prompt a tear.

S. E.

## JUDAH's LYRE.

WHEN shall a prophet-minstrel sweep,  
Once more the chords of Judah's Lyre,  
And wake those tones so wild and deep,  
That set all Israel's hearts on fire?  
When shall a royal seer again,  
The scroll of prophecy reveal,  
And music tell, in deepened strain,  
The victories of Israel?

Once breathing forth her very soul,  
In wild and tameless bursts of song,  
There music snatched the prophet's scroll,  
And traced the characters along!  
Nor did the Prophet's heart disdain  
To bend him o'er the minstrel's lyre,  
Till in that wildly-moving strain,  
The prophet borrowed music's fire!

But long that heaven-inspired song,  
On Israel's ear hath died away;  
And long that riven harp hath hung,  
All mournful, on the willow tree!  
The voice of joy is silent now,

In Salem's walls so rudely rased,  
And over Judah's crownless brow,  
The curse is witheringly traced.

UNUS FRATRUM.

TRANSLATION OF THE 10th ODE  
OF THE 2d BOOK OF HORACE.

IF thou wouldst wisely live thy little day,  
Tempt not, my friend, a too tempestuous sea,

Nor steer too closely on the rocky shore,  
When storms arise and angry billows roar.

For he who lives between the high and low,  
(The happiest medium grasping man can know,) Dreads not fell penury's envenom'd sting,  
Nor seeks the grandeur envied wealth might bring.

The lofty pine must bow before the storm,  
Which scarce can shake the olive's humbler form;

The earthquake levels, with a heavier sweep,  
The high-rais'd tower, that frowns athwart the deep.

The lightning, harmless on the plain below,  
Assails the mountain's storm-defying brow;  
Splits the bold peak, that rear'd its head so high,  
And hurl's the scathed ruins from the sky.

The mind that's well prepar'd for fortune's power,  
Hopes for a brightning change in adverse hour;

Yet, when a cloudless sun is riding high,  
Thinks that a storm may soon o'erspread the sky.

Such is this scene—the same All-ruling hand  
Bids howling winter sweep across the land,—  
Then stays the northern blast, and spring again,  
With smiling verdure, decks the desert plain.

What, though obscured the present moment here!  
Soon shalt thou smile and wipe away the tear:

Apollo often leaves his bow unstrung,  
To touch his lyre, and wake the muses' song.

Yet still, whatever be the storms of fate,  
Stand like a rock, unconquerably great;  
But ah! if fickle fortune fill thy sail,  
Seek not too much to catch the favouring gale.

MOLK-COLLIS.

## REVIEW OF BOOKS.

*Observations on the Religious Peculiarities of the Society of Friends.*  
By Joseph John Gurney. London: J. and A. Arch. Second Edit. 9s.

QUAKERISM is about the last thing which we should expect to see produced by the simple and unsophisticated reading of the Holy Scriptures. It is one of those refinements of speculation, one of those thorough and matured displays of a mistaken first principle, which could have originated only where the human mind had been wrested from under the correcting influence of those various causes, which are wisely ordained in Providence to counteract its eccentricities, and prevent the abuse of its principles and propensities. Let any sober-minded Christian try to divest himself, one by one, of all the peculiarities which attach to his own religious notions, and reduce himself, in imagination, to the state of a novice, just enlightened to perceive the divine evidence, and feel the imperative authority of the Holy Scriptures; let him conceive, step by step, the advance of his mind in the knowledge of the sacred volume, and in the corresponding subjection of his whole soul to its dictates; and let him proceed to the formation for himself of a consistent system of religious doctrines, scheme of social worship, and theory of moral principles, and we think we may say with confidence, that, almost without exception, the whole religious system which would come forth from such a process, would be just as unlike Quakerism, as Quakerism is unlike every thing else which the history of Christianity ever before exhibited in any part of the world. The extremes to which it leads could not exist in a simple and natural state of the human mind,

and the conclusions in which it rests would never have been entertained if its founders had but enjoyed a moiety of the good sense and learning of many of its existing patrons; nor could its present advocates ever have been reconciled to give it their preference, but for that extraordinary influence of education, habit, and familiarity, by which men become enamoured of those deformities, to which, under other circumstances, they would be exquisitely sensible. Prejudice makes us all more or less blind to the defects of the objects we love, and enrobes the most glaring and pernicious errors with the beauty of truth. After we have become familiarized in practice to a peculiar theory, it is no difficult matter to bring our understandings to submit to the plausibilities by which it is sustained, and to congratulate ourselves on the reasonableness and consistency of our principles. Then we are apt to imagine our scheme holds us, not by the unlawful bond of prejudice, or the ignoble one of habit, or the artificial one of education, but by all that is pure in truth, and all that is imperative in conscience. The human mind generally is susceptible of so many perversions, wrong impulses, and artificial evolutions, it is so weak, so fitful, so tortuous a thing, so capable of playing the chameleon with itself, that we neither wonder at the extremes to which, on either hand, it is constantly running, nor at the complacency with which it views its own eccentricities.

The natural consequences of mental error are fearful in contemplation, and sometimes not less so in reality, but it by no means follows that all or the chief of those pernicious results, which a speculative reasoner might fairly anticipate, do actually proceed

from the errors he deplores. Here fact, corrects reason. Men are better or worse than their systems, according to various other causes, besides principles which operate in the formation of their character; or according as the mind itself, or its relative circumstances in society, may supply other and more directly operative impulses. This is one of those wise and benevolent arrangements of Providence, by which much evil is prevented in social life from corruption of principle, and by which the really good men, who are attached to clashing systems, are brought to a much stricter affinity than could have been presaged from a bare inspection of their hostile theories. We feel no hesitation in avowing the intentional application of these remarks to the Society of Friends. They are better than their system. By that we mean, that their principles are counteracted by certain other more powerful causes, preventing that mischief which would follow their full and general development, and that more good results in the characters of the men than can fairly be attributed to the system. Human nature itself silently counteracts some parts of their theory, while the state of knowledge and of religion in society at large, does, we think, more for them than all the peculiarities of their creed, and singularities of their discipline. With the Friends we have indeed many important principles in common, and we can heartily assure them that, as far as they honour the Christian name by their virtue and zeal, we rejoice in their friendship, though, in as far as their acknowledged views depart from the divine standard, as we apprehend it, they will allow us to declare our disapprobation. When we commend the men, we wish to forget their theory, and when we condemn their theory, we wish completely to detach it from its promoters. We owe the utmost

charity to men's persons, none whatever to their errors. With Mr. Joseph John Gurney's book we have been much interested, and we must be allowed to say, that if it has strengthened rather than diminished our antipathies to the system of Quakerism, it has, at least, conciliated our sincere respect for the man. For in the midst of fallacious reasonings, dangerous claims, and invalid conclusions, with which the work every where abounds, we find so many things which please us, and so much that is substantially and practically excellent, so much evidently in the spirit of the man that is generous, pure, and honest, that we cannot but congratulate the Friends in having found such an advocate, and ourselves in having seen the best possible portraiture of a people whose history and opinions have the interest of a moral *curiosity*, and their characters the recommendation of active and consistent benevolence.

We must, however, now proceed to give our readers some notion of the contents of this work. It is abundantly obvious, from the first chapter, that Mr. Gurney has embraced the Arminian scheme, which we presume to be the general theory of Friends, though, probably, not without some deviations both to a higher and a lower doctrine. In fact, though the views of Mr. Gurney may be fairly taken as the more prevalent, we have reason to suspect that they are much too evangelical for many in the Society. But taking them as professedly the opinion of the body, we are sorry to perceive, that there is no admission of the existence among them of what we cannot but consider a purer and more scriptural scheme. The parts of the present one hang so very loosely together—it is so manifestly inconsistent, both with itself and with Scripture, that we cannot but regret the hold it has upon the Society.

The favourite doctrine of the *Friends*, and one upon which Mr. G. bestows much labour, is that of *inward light in all men*. To this we should have no objection, if they would define it to mean nothing more than "a moral sense of right and wrong," but to this Mr. G. adds, "accompanied with a portion of quickening and redeeming power." After a very slight examination of the introductory verses of John's Gospel, in which the *light* spoken of by the apostle is interpreted of this favourite doctrine of the Friends, Mr. G. says,

"Since such appears to be the true meaning of verse 4, we cannot reasonably hesitate in our interpretation of verse 9. In the former, the light is said to be in or by the Word; in the latter, according to a very usual figure of rhetoric, the Word being the source of the light, is himself denominated 'light.' The *light* in either case must be of the same character, and if there be any correctness in the view we have now taken of the whole passage, it can be no other than the *light of the Spirit of the Son of God*. Hence, therefore, I conclude, on the authority of the apostle John, that a measure of the *light of the Spirit of the Son of God*, 'lighteth every man that cometh into the world.' "—pp. 18, 19.

To our apprehension, Mr. G.'s conclusion appears wholly erroneous. For granting it true—then, we ask, is Christ, or the doctrine of Christ, redemption or mercy, grace or righteousness, or any spiritual blessing whatever, the *light* which every man really possesses? or if, upon the Quaker notion, every individual man has the light of Christ within him, in what an immense majority of cases does this light absolutely fail, and leave the possessors in total darkness! Is not this to frustrate the grace of God? Then are all the benefits of Christ's coming into the world absolutely lost, as to the great mass of those to whom they were imparted—and we are left to infer that *his* light never perceptibly differed from darkness? But Mr. G.'s criticism and gloss upon John i. 4 and 9, are, in our esteem,

as unsound as his conclusion—"the life was the light of men"—"the true light which lighteth every man coming into the world," are the passages on which he mainly rests. Now it by no means appears, that John is describing what light men have within them; but simply what Christ offers to them, or sheds upon their external state; and his description is necessarily restricted to that light which issued exclusively from the mission of Christ, and from the antecedent revelations of him, and which was now shining, without exception, freely on all men. But, if John speaks of the light which Christ shed, then it could not be that which *men every where previously enjoyed*, and if Mr. G.'s gloss were true, then John was not describing the blessings the Logos brought, and which were peculiar to him; but only those which men enjoyed in all ages before his coming, and where he never was known. "The world by wisdom knew not God." But John appears to us to be describing not an inward light at all, but an outward light, which shone upon men from Jesus Christ or his Gospel, but which he by no means affirms to have *actually enlightened* every man. The words of the evangelist neither imply an absolute universality, nor anything beyond the communication of external means of illumination, and appear to us to be very nearly, or even exactly parallel to John viii. and 12. "I am the light of the world." Besides, we must express our decided approbation of Doddridge's criticism—that the word *coming* refers not to every man, but to the light. Thus he translates ver. 9. "This is the true light which, coming into the world, lighteth every man." We confess, we see not the slightest foundation in this and other Scriptures for the notion of *inward light*. The very doctrine, in every part and application of it, is calculated

to present a most unfavourable view of the inefficiency of divine operations, while it solves no one difficulty in the whole compass of theology. For we are still exposed to the perilous charge of ascribing to God's operations and purposes the imbecility and frustration which attend man, while we are left to seek the real cause of all saving and effectual grace, not in *inward light*, but in an almighty and sovereign agent. Where is the instance of this inward light producing either a true faith, a thorough reformation of our corrupted nature, or that holiness without which no man shall see the Lord? After all, Quakers and Arminians generally are compelled to admit the total inefficacy of this inward light, and to ascribe human salvation to that divine agent that worketh in men "to *will* and to do of *his own good pleasure*."

Mr. Gurney has some very singular remarks in the chapter on *the disuse of all typical rites in the worship of God*. Commenting on John iv. 1 and 2, "Jesus himself baptized not," &c., he adds,

" Those preachers of the Gospel, therefore, who consider it their duty, in conformity with the great fundamental law of Christian worship, to abstain from the practice of baptizing their converts in water, have the consolation to know, that in adopting such a line of conduct, they are following the example of him, who is on all hands allowed to have afforded us a perfect pattern." — p. 103.

But those very preachers of the Gospel have, besides this very questionable *consolation*, the pain of *knowing*, on the other hand, that they dissent from the pattern of Christ's immediate disciples, his own positive command, put in force under his own personal direction, and the uniform and recorded practice of the Apostles after the ascension of their Master, and after they had enjoyed that promised unction, which taught them all things, and especially

what they ought to do in the church of Christ. So that the want of Christ's practical sanction is no sort of argument against his own command, and the practice of the Apostles, which he approved and directed. Can Mr. G. think it probable, that the apostles and disciples would have baptized at all, if Christ had not expressly sent them to do so? or that, if there had been any "*consolation*" in imitating his disuse of that rite, he that led them *into all truth*, would have left them here in error? This is really very shallow reasoning, and very superficial theology.

On the ordinance of the Lord's Supper, Mr. G. is, if possible, more unsuccessful, for in almost every point, his argument utterly fails. And we were on the point of saying, we were really shocked at that liberty and laxity of interpretation, which, once admitted, would sap the foundation of every doctrine, and leave the Christian church without any definite standard of faith and practice. After a very elaborate examination of most of the Scriptures, relating either preceptively or historically to the "Supper;" the author states, that he considers the "Supper" to be nothing more than a part of those "*public repasts*, of a decent and frugal character, in which the poor and the rich of the early Christian churches participated together, and which were considered as being both the symbols and pledges of mutual harmony and brotherly love. Such was then the Lord's Supper of the primitive Christians." He then proceeds:—

" To the simple practice which thus prevailed among these primitive Christians (if preserved within proper bounds) there appears to be nothing which can fairly be objected. It was a practice which might be classed rather under the head of pious customs, than under that of direct religious ceremonies. It was, perhaps, little more than giving to one

of the common occasions of life, a specific direction of an edifying character, and, under the peculiar circumstances of these early disciples, it might be considered no inconsistent result of that general law, that, whether we eat or drink, or whatsoever we do, all is to be done to the glory of God, and in the name of the Lord Jesus. But appropriate as these feasts of charity might be to the condition of the infant church, when the believers were comparatively few in number, and in a considerable degree possessed all things in common, they would evidently be much less adapted for the use of these vast multitudes of persons, very slightly connected with one another, who profess Christianity in modern times. As the numbers increased in any church, who would as members of it possess a right to attend the *love feasts*, there would necessarily arise a great danger of abuse in such a practice; and that this abuse actually took place in the church of Corinth to an alarming and disgraceful degree, we have already noticed on the authority of the Apostle Paul. On the other hand, therefore, we may allow that those persons who continue the observance of the Lord's Supper, not as a religious ceremony constituting a necessary part of divine worship, but on the simple system of the primitive Christians, are not without their warrant in the example of those Christians, for the adoption of such a course. On the other hand, it is no less evident, that the apparent unsuitableness of the custom, to the present condition of the visible church, its known liability to abuse, and more especially its close *affinity* with the abolished practices of the Jewish ritual, afford very strong reasons for its discontinuance. That there is nothing in the history of the origin of that custom which precludes, under so obvious a change of circumstances, the *liberty* for its *disuse*, the reader will probably allow, for reasons already stated."—pp. 121, 122.

Now, with the concurrent voice of Scripture and antiquity against the notions of the Friends, what has Mr. Gurney done? He has first attempted to confound the sacred ceremony with a common meal; by the fact of the institution of the Supper being coincident with the Jewish passover, he has endeavoured to prove it identical with it, and consequently argues upon it, as if it were a part of the typical economy of Moses;—then to evade the testimonies from anti-

quity, an effort is made to prove it identical with the *Agape* or love-feasts, and thus he gains the very extraordinary inference, that the disciples might rather be said to be celebrating a *pious custom*, than a *religious ceremony*; and so it becomes altogether divested of its divine authority, its spiritual significance and utility, as a means of grace. Its infinite importance as a substantive display of the doctrine of the cross, and a material exhibition of that all-important truth, which human nature is so disposed to resist, and against which so many professedly Christian sects have expressed their malignity, are thus entirely overthrown. But the argument is in every respect inadequate; and all the authorities adduced by Mr. G., if they prove any thing, distinctly prove, that the Lord's Supper was both held as an express religious ceremony of universal obligation, upon the ground of the Saviour's institution, and that it was neither a devotional application of a common meal, nor identical with the love-feasts, which, without scriptural authority, so early prevailed. The words of the learned Schleusner, which Mr. G. quotes, are as completely adverse to the use he puts them to, as if they had been framed for the purpose—for he says, "the love-feasts were *conjoined with the festive celebration of the Lord's Supper*." Does it then need any comment to prove, that they were not that Supper? Can there be *conjunction* unless there be really two things? The same may be said of the testimony of Chrysostom. We have looked into his Homily on the 11th chap. of 1 Cor.; but can see not a shadow of ground for inferring, either that he reduced the "Supper," to a spiritualization of a common meal, or that he identified it with the love-feasts. We cannot but confess ourselves astonished at the kind of argumentation which this

really learned Quaker employs in relation to Christian antiquity; but still more so with the very unceremonious, we had almost said clumsy, handling of the word of God, which too frequently meets the reader's attention. After all the efforts made to turn the testimony of Scripture and antiquity into a *caput mortuum*, it appears the Friends are rather diffident of their premises, and only claim a *liberty for the disuse of typical observances*. One argument very frequently urged, is, their liability to abuse; and under this apprehension, and with a wish to distinguish the spiritual dispensation from the typical more carefully than was done by the first believers, Mr. G. thinks it probable, that there are many Christians, not of his own profession, "who, as they draw yet nearer in spirit to an omnipresent Deity, will be permitted to find, in the disuse of all types, a more excellent way." We can only say, that we hope no Christians will ever deem they can draw near, or come to God at all, but through a crucified Saviour, who has deemed the memorial of his dying love absolutely necessary to the edification of his people, while they continue at this earthly distance from the Deity, and who has encouraged the expectation, that even in heaven there will be a Marriage Supper of the Lamb.

We are very loth to part thus with our good and worthy friend. But were we to continue commenting on all the material and important errors of the book, we should occupy an undue space. We had marked many passages for extract, but must forego our intentions. We cannot, however, pass over the doctrine of the Friends upon the subject of Divine influence. Mr. G. states it thus:

"It is a principle generally understood and admitted by the members of that Society, that the faculty of the

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Christian ministry is a gift of the Spirit, which cannot be rightly exercised, otherwise than under the direct and immediate influence of that Spirit. Friends are not, therefore, satisfied with any general impression, that it is their duty to preach the Gospel; nor do they venture, under such impression, either to employ their own intellectual exertions, as a preparation for the service, or to select their own time for performing it."—p. 134.

"Although we are very far indeed from pretending to those *higher degrees* of inspiration, which for peculiar and specific purposes were bestowed upon some of the immediate followers of Jesus, we know that there are individuals amongst us, who have received that gift of prophecy, which is profitable for "exhortation, edification, and comfort."—p. 153.

"Now, that women are often led to proclaim the word of the Lord amongst us—that it is laid upon them as an indispensable duty—that they are from time to time constrained, under the influence of the Spirit, to rise up in our assemblies for worship, in order to instruct, exhort, convince, and console; or to kneel down and address the Most High, as the organs of the congregation; are facts," &c. &c.—p. 216.

"The individual, who, according to the apprehension of Friends, is a true minister of the Gospel, (and there may be many such persons in a single congregation,) avails himself with strict regularity of the opportunity provided amongst us, as in every religious society, for the purpose of divine worship. In company with his brethren and sisters, he waits in public upon Him, who is alone the author of every good and perfect gift. His soul is humbled in true prostration before God; and while he continues in this condition, he is often sensible not only of a general desire for the spiritual welfare of his friends; but of a strong, yet secret exercise of mind on their account. Now, as he patiently waits, in reverent dependence upon Christ, the great Minister of the sanctuary, this exercise of mind often assumes an explicit direction, and when he apprehends, that the secret command has gone forth towards him, vocally to address either the congregation in preaching, or the Almighty in prayer; he obeys the mandate of his Lord, and speaks as the Spirit gives him utterance. When he has been enabled to discharge himself of the burthen, which has thus rested upon him, he returns to a state of silence, and is often permitted to experience a consoling feeling of relief and tranquillity. The quietude and true ease which then prevail in his mind,

afford human evidence, of which he may with humility avail himself, that in thus exercising his gift, he has been following, not the carnal imaginations of his own heart, but the voice of the true Shepherd."—pp. 135, 136.

"They apprehend, that no verbal administrations properly consist with worship, but those which spring simply and immediately from the Holy Spirit. They believe that God can be rightly praised only by his own works. Now, among those works may be reckoned the spiritual ministry, of which I am speaking; for, although it may be affected by the infirmity of the instrument through which it passes, (and this may be the case in a greater or lesser degree,) it is nevertheless called into exercise, ordered, and directed to its right object, by the Lord himself."—p. 137.

The sum total of all this appears to be plainly, that Friends look upon the ministry exercised among them, to be as truly *inspiration* as the sacred Scriptures, and consequently as of the same worth and authority—a proposition proceeding, as we conceive, from pure fanaticism, rendered absurd in itself, and fraught with the most pernicious results. If the gift of inspiration is as truly in the society of Friends as in the Apostles, of course this Christian sect pays as much deference to its ministers as to the Holy Scriptures—that is to say, they judge not their preachers, male and female, by the written word, because they are *a rule unto themselves*, and are not to be made subject to any external test. We need not then wonder, that the Scriptures are disused in their assemblies. In the next place, they ought, in accordance with the uniform current of Scripture-evidence, to be able to yield the same sensible proof of inspiration as all the inspired penmen. Lacking this, we say, however firmly persuaded any of them may be that they are inspired, it is the duty of all the world—a duty we owe to the acknowledged words of inspiration, to disbelieve the inspiration of the ministry of Friends, till they yield the seal of the Spirit

in true prophecy or miracle. Again, if their speakers are all uttering the words of the Holy Ghost, (and Paul, James, and John could say no more,) then why are not these unspeakably precious words of the Spirit of God carefully recorded by the society, for the purpose of forming new and additional Bibles? What an amazing treasure do they suffer to sink into forgetfulness!! Could our worthy friends of the Quaker persuasion but be induced to be consistent, and preserve these words of the Spirit, which their preachers utter, we suspect they would soon be convinced that they bore no stamp of inspiration—at least, we are sure the world would soon discover in them ample ground for that infidelity which prevails in reference to their inspiration. But we really can scarcely bring ourselves to think, that Friends do admit the proposition in its true import. Surely there is a cautious reservation somewhere: for we see nothing in the body to lead us to think there exists a practical recognition of the sentiment. Alas! their spiritual state, in comparison with other churches, warrants not the inference, that they enjoy the gift of inspired teaching in any very enlarged degree, or any true sense. They have acted upon this scheme for a century and half, we are told, yet there has not arisen a Paul or a Peter, nor even a Luke, in all their societies! We fear, the expectation of ever seeing such, or of receiving from the society any reasonable proof of inspiration, is utterly vain. Of course they will consider us unbelievers, and we, in return, should caution them to consider the powerful tendency which their notion has to plunge the whole question of inspiration into contempt and obscurity; and to drive every sober and reflecting mind among them into the opposite extreme of scepticism and infidelity. We know of no source so prolific of

infidelity as fanaticism. We should like to know upon what principles Quakers teach their young and thinking people to believe in the inspiration of the word of God—for we should suppose the very same arguments as prove this point, would disprove the inspiration of Quaker-teaching: their reasons against infidelity must be all two-edged swords. If there were no other argument against this pretence of inspiration, the fact of the discrepancy which exists between different teachers, as between the decrees of different Popes, sufficiently proves the fal-

lacy of the pretension. We could enlarge upon this subject, but have now exceeded our limits. We have already expressed a very favourable opinion of Mr. G., and we beg leave to say, in conclusion, that however unfavourably we look upon Quaker-opinions, we are happy to possess this very able development of them; and we are still more happy in being able to bear our testimony to the excellent and benevolent character of the body. The book is elegantly printed, and in many respects does great credit to Mr. Gurney's taste and learning.

## *Literaria Rediviva; or, The Book Worm.*

*Social Religion Exemplified: in several Dialogues. Third Edition.*  
London, 1759. 8vo.

THE popularity of books is regulated by a standard altogether different from their real merit. The scale is in the hands of an arbiter too prejudiced to form a correct opinion, and too much biassed by interest to utter it. The breath of popular clamour blows too fiercely to permit an equipoise. The dust of revered antiquity often gives an undue preponderancy. The weights are sometimes incorrect, and who shall legalize them, and mark them with the royal stamp of the sovereign of Parnassus? Intellect is too subtle and effervescent to admit so material a standard, and its particles too refined and Proteus-like to allow such accuracy. Every age will claim the prerogative of making its own rules, and legalizing its own standard, and will no more endure an absolute censorship in intellect than in fashion. In the days of Elizabeth, Sydney's "Arcadia," was the academy of grace and eloquence; the literary adventurer might no more depart from the rules of composition there

embodied, than the courtier presume to omit his Spanish doublet, or trim his beard in any other fashion than that of Sir Walter Raleigh. Under the scholar James, puns, anagrams, Latin quotations, and Greek aphorisms were the seasoning, without which no literary aliment, however substantial, met the public taste. In Charles's time the standard again varied, and then began the reign of quaintness, antithesis, obscure allusion, and recondite simile. At a later period, we see a discussion started, whether Waller or Milton were the greater poet? The discarded productions of one century become the jewels of a succeeding one, and that scarcity which is very commonly the effect of neglect, changes into the cause of worth and estimation. So unstable, and yet eventually so equable, are the verdicts of fashion. The obscurity by which one generation punishes a supposed unworthy publication, is the means by which another raises its reputation. We have heard among the *virtuosi* of a very ingenious way of ascertaining the literary value of a book. It consists in measuring the dimensions

of its cover, and the breadth of its margin, and gauging its height and depth. Our readers may perhaps smile, but let us tell them, many books have been saved or condemned by methods analogous to these. A full title-page, a portrait, a whimsical dedication, a tasteful cover, have done wonders; and where these have failed, a paroxysm of quotations from all the authors who have ever lived, and from some who never lived, has been resorted to, which, like an army of reserve, has seldom failed to carry the public opinion by storm. The mysterious blank page in *Tristram Shandy*, and the still more mysterious black one, did more for the popularity of that work than all its other pages: deduct unintelligibility and indecency from its contents, and what remains may be returned to the original proprietors, Burton, Sir Thomas Browne, &c. &c.

We were led into these reflections by a glance at the volume, whose title is prefixed to this article. Nothing but the caprice of popular judgment can account for the general neglect which this interesting book has met with. We are not surprised that it has been cast aside by the mass of literary men: there are too many *hard sayings* in it for the men of this world. Its evangelical character is too decided; its nonconformity too apparent; its congregationalism too simple, too scriptural for the mistaken liberality of the day. But to whomsoever the nature of true religion is a matter of inquiry, to whomsoever the formation and discipline of a true church of Christ is a subject of interest, we cannot sufficiently express our regret, that these dialogues are not more known.

Lord Shaftesbury has expressed his astonishment, in his tract entitled "The Moralists," that "the moderns, who abound so much in *treatises* and *essays*, are so sparing

in the way of *dialogue*, which heretofore was found the politest and best way of managing even the graver subjects." The reason of this is to be found in the difficulty of preserving that freshness and interest in the colloquial form of address, without which, all writing would necessarily be insipid: or in the still greater difficulty of keeping up the essential difference of character in the several *dramatis personae*; a point rarely attempted, and still more rarely achieved. In this respect, Lord Lyttleton's " Dialogues of the Dead" are perhaps the best specimens in our language. Fowler, in his "Principles and Practices of the Latitudinarians," and Addison in his treatise "on Medals," have also very successfully attempted this. Amongst Dissenters, we do not remember any instance, besides this of Mr. Maurice, in which these characteristics of the dialogue have been duly preserved. Our readers will observe, that a life of Mr. Maurice is given in our biographical department of the present number, and that copious extracts from Dr. Williams's character of the present work are also annexed. If we might venture to add any thing to the strictures of so able a writer, which we fear to do, lest we should be imagined *rem actam agere*, we should say, that the design of these dialogues is admirably conceived. The intention of the author is to present a delineation of the faith and order, the formation and progress of an Independent church, in a series of dialogues between its ministers and members, displaying the manner in which those churches receive their members, watch over each other's conversation, and exercise that system of discipline appointed in the Scriptures. This is effected by the imaginary history of the first church of Christ, formed in Caerludd, or London.

Our readers cannot fail to perceive, that this plan opens a wide field for the exercise of Mr. Maurice's powers, and ably, indeed, has he used them. The prevailing tone of the volume is piety—eccentric, perhaps, and possibly, to some, over rigorous, but still genuine, ardent piety. A sacred regard to the Scriptures, as the only guide in church affairs, is equally evident: all is brought to this touchstone, and tried by this test. A certain portion of genius is also apparent, but then it is Welch genius, irregular beyond the common license of this fortuitous, this extravagant personage, and tinctured occasionally with vulgarity. An uncommon simplicity of mind pervades the whole work: a simplicity of that kind, which, though unrobed, is not indecorous—a simplicity which proceeds from candour of mind, and which, without the parade of sentiment, infuses the very heart and soul of sentiment; in short, a simplicity which we may suppose was the ornament and grace of primitive manners, before the affected rules of modern refinement were invented. With all these excellencies the work has considerable faults, nor will our critical impartiality suffer us to pass them unnoticed. There are some sentiments in it, at best, questionable; particularly that respecting the church-membership of the children of believing parents. The unpleasant mixture of two different 'orders of interlocutors, without sufficient warning, at all times, of the change of scenery; the unpronounceable Welch names, though we presume, this point is supposed to be necessary to preserve the *vrai semblance* of the history; but above all, the uncouth and inelegant style by which a great portion of the work is disfigured. Mr. Maurice was evidently a learned man, which makes his utter contempt of all the elegancies of composition the more

remarkable. But with all these deductions, there is an indefinable air of nature and truth through the whole volume, which, if it serve not to mitigate the acrimony of the critic, will ensure it a cordial approval from the lover of Scripture, and especially for them consistent Dissenter. Our limits will only permit us to make one extract from Mr. Maurice's book. It is taken from a dialogue representing the admonition of the church to Difyfraith, a disorderly member, who had imbibed antinomian opinions. Yefan, and Davi, and Diwyd are the names of the teachers and pastor by whom the admonition is given.

“ *Difyfraith.* But the sins of believers are not seen, nor to be seen; for they are, according to the Scriptures, blotted out and covered.—*Yefan.* And according to the Scriptures they are seen to; and to God, the man after God's own heart, said, *Against thee have I sinned, and have done this evil in thy sight.* I grant there is a sense, wherein it may be said, that God does not see the sins of his people; it is sometimes mention'd in the sacred Scriptures, but whenever the servants of Christ and the children of God may be call'd to make use of such an expression, it should be evangelically explain'd and receiv'd, in the most agreeable manner to all the divine perfections. It is said, that if God should *mark* iniquity no person could stand; but there is forgiveness with him. The iniquity that is forgiven is not marked, or is not *seen*; that is, God will not enter into judgment with that person; so that with the eye of his *vindictive justice* he does not see such a person's iniquity or mark it, and in that sense it shall be remembered no more; but to the eye of his providence all things are open and naked, and it is impossible it should be otherwise. Our most secret thoughts are constantly under his view, and we are glad they are; and he can as well cease to be God, as properly to forget any one of our innumerable evils.—*Difyfraith.* Well, this is a language I like not, nor do I know who can like it and live; what, God see sin in me? It is cutting, 'tis killing, take it in any sense.—*Yefan.* You must either have dishonourable thoughts of God, unworthy of his divine perfections, or you must have a secret aversion unto the doctrine of the divine omniscience, and would fain hide yourself from the all-seeing eye of God. I fancy, for all your daring con-

fidence, excuse the word, that you see some things in yourself, that you are not willing God should see: I can't think, but if all the truth was known and considered, a guilty heart lies close at the bottom of this principle of yours, else you would with humility and gladness sure embrace the truth, the whole truth under the distinction I offered, between God's seeing sin in vindictive justice, and his seeing sin, all sin, even in its most distant causes and springs, as he is, and must be the omniscient God. He knows all things, and therefore must know your sins. — *Digyfraith.* But he knows all things, and therefore he must know that I have no sins; there are no sins that can be called mine. Whatever might be called by that name, was laid on *Christ*, became his, and ceas'd to be mine. There are no sins, that are my sins, and therefore God himself, who is omniscient, cannot see them as *my* sins.—*Yefan.* It is very well known that I look upon the doctrine of imputation of sin to *Christ*, and the imputation of his righteousness to his people, as the glory of my life and work; but though it is said that the Lord laid upon him the iniquity of us all, yet 'twas we went astray, and 'twas our iniquity. The judgment of God is always according to truth; and therefore he must know that *Christ* never sinned, though our sins were imputed to him, and his being willing they should be so imputed, was in him eminent obedience; and God must know that the sins are daily committed by us, we are the very trespassers, though God does not impute our trespasses unto us. God was in *Christ* reconciling the world unto himself, without imputing their trespasses unto them; but though he did not impute them, they are nevertheless call'd their trespasses. Though *Christ* bore our sins in his own body on the tree, they were *our* sins, and so we are daily to confess them as *our* sins, and mourn over them before the Lord.

" Upon this *Dwyd* said, my honoured teacher, give me leave to observe, that, in our private meetings, *Digyfraith* was frequently call'd to pray; and though I gave all possible attention, I never heard him confess sin nor mourn over it before the Lord. He had, indeed, in his prayers many good expressions, but for the most part a long round-about ramble, more like preaching than praying; speaking to the people rather than speaking to God; wherein he would show sometimes great indignation against thoughts, different from his own, and complain of other people's darkness and legality; but I never heard him confess his own corruption, bewail his own imperfection, nor beg evangelical repentance in all my acquaintance with him. And I desire to

know who the man is, that can tell me he ever saw him shed tears in mourning over sin before God; and I can produce the man who saw him sneer at a tender confession of sin, and heard him deride a weeping Christian, as a weak insignificant soul, bless'd with a moist brain.—*Digyfraith.* I don't know with what view I am thus accused, nor do I much care. I remember when I was so weak as to think I must confess and mourn, and did accordingly do so; but it was rough unnatural work, but then I knew no better; and I find a sort of a pity to poor creatures that know no better yet; and indeed seem to take pleasure in crying, complaining, and confessing, as if there was a great deal of Christianity in it. But for my part, it was never pleasant work to me; and when I thought I saw an open door of deliverance, I quickly forsook the bondage I was in; being call'd to liberty I accepted it, and stand fast in it. I told you before that I have no sin, God says he sees none, and what in the world have I to confess and mourn over? It is something odd that a Christian of my growth should be called to account by those of a low stature, who cannot see as I do. I bear with you as well as I can, though your confessions and contritions are a burden to me; but you, like feeble, fretful children, cannot bear with me, who would fain bring you on towards manhood in religion.—*Yefan.* I think if you were to measure yourself by the sacred word, you would not have those high thoughts of yourself. The rule given us there is, that we should esteem others better than ourselves; and the apostle *Paul*, who was, I suppose, a taller Christian than you, says, that he was less than the least of all saints. We feeble children can't help thinking, that if you had such great acquaintance with the law of faith as you boast of, your boasting would be excluded. Indeed towards others you have of a long time carried it with an air of disdain, which made them think you were not so tall as you yourself imagin'd. That I be not tedious in mentioning the many instances of mournful acknowledgments of sin by the saints, under both testaments, let the standing rule given us by the beloved disciple suffice; *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* How differently minded from you was the apostle! You say, you have no sin; he says, that *if we say we have no sin, we deceive ourselves, and the truth is not in us.* You say, that confession of sin is needless; he says, it is necessary. You say, you have not sinned; he says, *that you thereby make God a liar, and his word is not in you.* Another apostle says, *that in many things we offend all;* and for all your

haste you are one of the offenders, and as eminent as you fancy yourself, it would not be beneath you to acknowledge it—*David Digyfraith* I here charge you with hatred against God: you don't love his divine perfections; you are not willing to think that he sees your sins. If you had only in humility of soul acknowledged that though your sins are many, and that in your own sight they abound, and that on the account of them you loath yourself in your own sight, yet that God, in his *vindictive* justice, does not see them, nor mark your iniquity against you, we should have look'd upon it as an evangelical confession; but you, by what you say, must either deny that you have any sin in your nature, or you must deny the omniscience of God. For believers thankfully in holiness and humility to say, that their sins are covered, cast behind God's back, and shall be *re-member'd* no more, in an explain'd sense agreeable to the divine perfections, and all the reveal'd will of God, is what we shall never militate against; but for you to say, that you cannot abide to hear it said, that God sees your sin in any sense, is most abominable. Ah! poor creature! he knows your foolishness, and your sin is not hid from him. I here also charge you with impenitency, and hardness of heart: you are puffed up, as the apostle says, and have not rather *mourned*. But, alas! you are against all mourning for sin. You are not for looking to him whom you have pierced, and mourn, and be in bitterness for him. Do what you will, or omit what you please, you are never distress'd. The confessing, mourning Christian, you call a whining one, and his tears you trample upon. Him that is poor, and of a contrite spirit, who trembleth at God's word, you set no value upon. However, I call you to mourn and repent, for I apprehend your

case to be very dangerous. I here in a like manner charge you with love to iniquity and sin; for you say that sin has no malignity in it, but works for our good; and, in calling it sin, you say you only conform yourself to our language. You are an advocate for the evil of evils, out of which no good can come. And, lastly, I here charge you with being too much like a child of *Belial*, without a yoke, without a law. You are not under the law of God. This I look upon as the mother of all your other abominations; for grant that the law of God commands you nothing, and it must be granted that you have no sin to confess, report for, nor mourn over. I am as yet your *pastor*, and in the Lord's name, whom I serve, and under whose law I own myself to be, do call you to sincere repentance."—pp. 511—523.

There have been five editions of Mr. Maurice's work; the third printed at the sole expense of Mrs. Cooke, of Stoke-Newington, a lady deservedly eminent amongst Dissenters for her piety and liberality. The fourth and fifth editions are according to Dr. Williams's emendations, and have the author's name prefixed, which was omitted in the previous copies, together with a short memoir of him by the editor. The third edition, however, is by far the most respectable, both in type and paper. The last edition is well suited, by its price, for gratuitous distribution among the poorer members of our churches.

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## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

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*Memoirs of the Life and Religious Labours of Howell Harris, Esq.; including an authentic Account of the Calvinistic Methodists in Wales.* By John Bulmer.—Westley, &c. 3s. 6d.

OUR thanks are due to Mr. Bulmer for the interesting and well-executed memoir before us. Howell Harris deserved a distinct biography; he was a man of eminent zeal, and rare attainments in the divine life, and his labours were eminently

blessed by the great Head of the Church in the conversion of souls. He was one of the chief instruments in the hand of God, in effecting a revival of serious piety, not only in Wales, but in various parts of the kingdom. The work is well got up, judiciously arranged, and perspicuously written, and is a valuable accession to our biographical stores. It is evident that Mr. B. has spared no pains to render the Memoir interesting and acceptable to the re-

ligious public, and, when the quantity of letter-press is considered, we must pronounce it a cheap publication.

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*Solid Resources for Old Age; or, the Means by which the Evening of Life may be rendered both profitable and pleasant. By the Author of Choice Pleasures for Youth.* Baynes. 3s. 6d.

THE letters which compose the neat little volume before us, were originally addressed to an aged friend, and appear in their present form at his request. From a careful attention to the volume, we believe it admirably adapted to subserve the purposes of its publication, and we sincerely hope that, under the Divine blessing, it will be the means of supplying the aged Christian with that solid consolation and peace of which it treats. The letters are eight in number, upon a variety of well selected subjects, suited to the aged. The style is elegant, and remarkable for its neatness and beautiful simplicity; the sentiments are strictly evangelical, and the work is rendered additionally interesting by the introduction of striking anecdotes. We most heartily wish it as extensive a circulation as it merits.

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*Massillon's Thoughts on different Moral and Religious Subjects, extracted from his Works, and arranged under distinct Heads. Translated from the French, by Rutton Morris. Westley, 5s.*

Mr. Morris has, at the advice of a few judicious friends, presented to the religious public the *Thoughts of Massillon* in an English dress, hoping that its speedy sale may enable him to continue his labours in the foreign station which he now occupies. The justly celebrated name of a Massillon will, we doubt not, induce many to become purchasers of the volume, and where this fails, we hope the end of the translator will be a powerful inducement, and that this benevolent object may be accomplished beyond his most sanguine expectations.

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*The true Nature of Protestant and Christian Education. A Sermon preached in the Parish Church of St. Luke, Chelsea. By John Symson, Sergrove. Bryan. 1s. 6d.*

THIS sermon was preached and published for the benefit of the Parochial Schools in Chelsea, by request of the parishioners. The text is selected from Psalm lxxviii. 4. In the discussion of this passage, Mr. Sergrove proceeds, — I. To specify the Subjects of Christian Education. — II. To adduce the Means of its Advancement — And, III. To Point out its Claims on Christian Society. In the perusal of this sermon, we were gratified in observing a frequent reference to the peculiar doctrines of the Gospel; but our pleasure suffered considerable abatement in meeting with such phrases as the following: “the *divine* creed of our holy Catholic Church, which as Protestants we ingenuously, conscientiously, and boldly profess; *Patriarchally* and *Apostolically* worshipping the God of our fathers. The *ancient* and *visible* church of Christ *acumenical throughout the world.*” We did not doubt the true churchmanship of Mr. S.; but why give it such a prominence in a sermon on education? We must say, we think it was unnecessary, and that his sermon would have been more acceptable to the religious public, and far more likely to promote the interests of the Institution for which he pleads, and the great cause of Christian education in general, without this offensive phraseology.

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*Morning Meditations; or a Series of Reflections on various Passages of Holy Scripture and Scriptural Poetry. By the Author of the Retrospect, &c. &c. Nisbet. 4s.*

THE meditations in the volume before us, originated in the following useful practice of the author. He had been accustomed to write a short paper of reflections on some striking passage of Scripture in the early part of the day, for the benefit of his charge. During his pastoral visits, these papers were distributed among those of his people, whose circumstances appeared to render them suitable and accept-

able. A conviction, that in their limited circulation they had not been useless, led him to present them to the Christian public in their present form, with the hope that they might become more extensively useful. The Reflections are 200 in number, headed with some striking passage of holy writ, or verse of poetry. We wish the work an extensive circulation, especially among Christians of the lower classes of society, where many, who have not leisure or opportunity for reading larger works, will find this an excellent companion to stimulate or encourage them in the Christian course.

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*The Ocean, spiritually reviewed, and compared to passing Scenes on the Land, with Anecdotes and Reflections. By the Author of the Retrospect, &c. 5s. Nisbet. Third Edition.*

THE Essays which compose this volume originally appeared under the title of "Nautical Essays." But as this title did not convey a correct idea of the work, the worthy Author has, in the third edition, substituted in its place, the present one. As the volume has been extensively read, and is so well known to the religious public, it is unnecessary for us to enlarge upon its merits. The Essays are twenty-three in number, upon a variety of subjects connected with maritime life. We cordially recommend it to the attention of benevolent individuals, as a suitable book to put into the hands of seafaring persons. The volume is embellished with a neat engraving.

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*Christianity and Infidelity contrasted in their Principles and Tendencies. A Sermon, by Jonathan Harper. Alston. 1s.*

THIS discourse originated in the following melancholy occurrence. An inhabitant of Alston, professedly an infidel, committed suicide. Mr. H. felt it a duty to improve this awful fact for the benefit of the young, to guard them against the vapid sophistry and dreadful tendency of infidelity. From the 2d of Peter, iii. and 3., he exposes with considerable ability some of its most prominent features. He observes—I. Its Unreasonableness.

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—II. Its Incongruity with the Nature of Man.—III. Its Tendency to subvert every just Principle of Morality, and to open the Flood-gates of Licentiousness—IV. Its cloudy and obscure Prospects.—And, V. Its awful Consequences. Under these particulars, several of the grand principles of Christianity are contrasted with some of the leading doctrines of infidelity, in a striking and impressive manner, and we sincerely hope, that the sermon before us will be extensively circulated, and attentively read.

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*Christian Instructions; consisting of Sermons, Essays, Addresses, Reflections, Tales, Anecdotes, and Hymns, on various Subjects, for the use of Families, Schools, and Readers in general. By the Rev. W. Morgan, B. D.—Rivingtons 5s.*

THIS work is altogether of a miscellaneous character, as our readers will perceive by glancing at the title. Its design is to afford Christian instruction to the young, the sick, and infirm, who cannot attend the sanctuary—the poor who cannot purchase larger works—and to parents and teachers who wish a manual for their children. The style in which the volume is written is plain and simple, and adapted to the capacities of those persons for whose benefit it is designed. The great principles and duties of the Gospel have a prominent feature throughout the work, and are explained and enforced with fidelity and affection. We have no doubt that, under the divine blessing, it may prove eminently useful.

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*Letters on Faith. Addressed to a Friend. By James Dore.—Robertson and Co. 2s.*

THE doctrine of faith is so vitally important, that every man should be anxious to understand its nature and its grounds. To be ignorant of these, involves the soul in irretrievable ruin. The divine word has declared that all men have not faith, and it is perhaps equally true, that comparatively few have clear and scriptural views of its nature. To the sincere inquirer we think the letters before us may afford information on this important point, as they treat, 1st. Of its Nature.—2d. Of its Grounds.—3d. Of its Effects.—4th.

Of its Reasonableness.—5th. Of its Importance; and the 6th closes the Series with a suitable Improvement of the Subject.

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*A Collection of Facts, in a Series of Letters, addressed to J. W. Trust, 128, Newgate Street, Publisher of D'Alembert's Book, entitled "Hell Destroyed." By James Baker. —Westley, 1s.*

THE death-bed of infidels has generally stript them of every disguise, and exhibited in the most impressive and awful manner the utter inefficiency of their principles in the trying hour. In confirmation of this we need only refer to the closing scene of a Hobbes, a Voltaire, or a Paine; their alarming exits speak volumes against their tenets, and loudly declare that they had taken shelter in a "refuge of lies." In the Letters before us Mr. Baker has collected authentic accounts of the deaths of some of the most eminent infidels, and his design in so doing is to inform the illiterate of the extreme folly and absurdity of infidel principles, their fearful results at the hour of death, and their awful and portentous aspect on an eternal state. We earnestly hope the benevolent purpose of the author may be accomplished, and cordially recommend the work to the serious attention of those persons for whose benefit it was compiled. It will be found a very useful tract for distribution, whereever infidelity is distilling its poison, and will do more good, we have no doubt, than all the prosecutions of the Attorney-General.

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*The Character, Privileges, and Duties of the Believer, in the different stages of the Divine Life. A Sermon, preached before the Ministers and Churches of the Hampshire Association, at Romsey. By T. S. Guyer. —Nisbet.*

IN the Hampshire Association have originated very many useful and excellent discourses. In this respect it has enjoyed a pre-eminence above most in the kingdom. The able Sermon of Mr. Guyer before us is a valuable accession to the number, and will be found worthy of holding a very distinguished place among them. The preacher selects, as the foundation of his discourse, 1 John

ii. 12—14., and, after a striking and appropriate exordium, proceeds, I. To illustrate the characters specified.—II. To describe the privileges which belong to them.—And, III. To exhibit the duties which are incumbent on them. Under each of these divisions we meet with much excellent and appropriate illustration, expressed in a remarkably clear and correct style, and largely imbued with the true spirit of Christian truth. As to ourselves, we must say we have read the Sermon with great pleasure, and sincerely hope it will have an extensive circulation, believing that it richly deserves the attention of the Christian public.

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*Immediate, not Gradual Abolition; or, an Inquiry into the shortest, safest, and most effectual Means of getting rid of West Indian Slavery. Sestley. 4d.*

WE most cordially recommend this spirited and well written tract to the attention of the public, and we do so particularly to those who still plead for a *Gradual* and not *Immediate* emancipation of the poor slaves in the British dominions. The writer calls for *acts*, as well as *words*, and urges British Christians to manifest their abhorrence of slavery, by their persevering efforts to abolish it. To effect this, he earnestly recommends, a "total abstinence from the use of West Indian productions, sugar especially, in the cultivation of which, slave-labour is chiefly occupied." To the objection, "What can a few families do towards the accomplishment of so vast an object?" he replies, "It can do wonders. Your conduct will influence that of your friends and neighbours; the example will spread from house to house,—from city to city,—till, among those who have any claim to humanity, there will be but one heart and one mind,—one resolution,—one uniform practice. Thus, by means, the most simple and easy, would West Indian slavery be most safely and speedily abolished. We sincerely hope, that the powerful appeals in the pamphlet before us, will be extensively felt and regarded. We understand it has already been widely circulated, and productive of a very considerable impression.

## VARIETIES, LITERARY, SCIENTIFIC, &amp;c.

## Extraordinary Learning of a Young Lady at Venice.

"One of the chief ornaments of Venice was the famous young woman that spake five tongues well, of which the Latin and Greek were two. She passed Doctor of Physic at Padua, according to the ordinary terms; but, which was beyond all, she was a person of such extraordinary virtue and piety, that she is spoken of as a saint. She died some months before I came to Venice. She was of the noble family of the Cornaros, though not of the chief branches, which are St. Maurice, St. Paul, and Calle, who are descended from the three brothers of the renowned Queen of Cyprus; but the distinction of her family was Piscopia. Her extraordinary merit made all people unwilling to remember the blemish of her descent of the one side; for though the Cornaros reckon themselves a size of nobility beyond all the other families of Venice; yet her father, having entertained a Gondolier's daughter so long, that he had some children by her at last, for their sakes married the mother, and paid a considerable fine to save the forfeiture of nobility, which his children must have by reason of the meanness of the mother's birth. The Cornaros carried it so high, that many of the daughters of that family have made themselves nuns, because they thought their own name was so noble, that they could not induce themselves to change with any other. And when lately one of the family married the heir of Sagrado, which is also one of the ancientest families, that was extreme rich, and she had scarce any portion at all, for the Carnaros are now very low, some of their friends came to wish them joy on so advantageous a match; they very coldly rejected the compliment, and bid others go and wish the Sagrado joy, since they thought the advantage was wholly on their side."—*Burnet's Letters from Switzerland, &c.*

(To the Editors.)

GENTLEMEN, — Perhaps the following Jeux d'Esprit, extracted from Buchanan, may amuse some of your readers, as specimens of the lighter attacks which were made upon popery; whilst the more regular and formidable assault was successfully carried on.

"Pistoris et Pictoris Dialogismus

Contendunt specimen pistor pictorique  
uter edat  
Pulchrius, hic frico doctor, ille foco,

Hic fecisse Deum se jactat: rettulit ille,  
Corpus ego verum, tu simulacra facis.  
Dentibus assidue teritur Deus hic tuus  
inquit.

Corcodunt vermes, rettulit ille, tuum.  
Pictor ait, multos meus integer astat in  
annos,

Sæpe una innumeros devourat hora tuos,  
At tibi vix toto Deus unus pingitur anno,  
Pistor ait, decies mille dat hora mihi.  
Parcite, sit mystes, frustra contendere  
verbis;

Nil sine me poterit vester uteque  
Deus,  
Et quia utrumque Deum facio, mihi scr-  
vit uteque  
Namque hic mendicat, manditur ille  
mihi."

## Free Translation.

"A Dispute between a Painter and a Baker.  
When ignorance had reason cast aside,  
And wafers, pictures, blocks, were deified.  
Painter and Baker held a warm dispute,  
(Like barristers engaged in legal suit,)  
Which by his labour, to the public mart,  
Could bring the fairer specimen of art.  
More skilful artists no one could de-  
sire,

The one to manage paint, the other fire.  
The painter boasts, 'my art is fam'd  
abroad,

And at my pleasure I can make a god.'  
The baker answers, 'you may cheat the  
view

With shadowy gods; but I can make the  
true.'

'Your god the teeth destroy,' the one  
replies,

'And yours the worms devour,' the  
other cries.

The painter says, 'My workmanship  
will last

When many years and ages shall have  
past.

Thine are so frail, that often in one  
hour,

Men may a numerous multitude devour.  
The baker answers, ' Scarce in a whole  
year

Can paint and pencils make a god appear,  
Whilst in one hour, my fame I stake,  
I can at least ten thousand make.'

'Cease,' says the listening priest, 'this  
vain debate;

Wranglers attend, while I the matter  
state.

Why of your slender skill make such  
parade?

Neither can make a god without my aid,  
And as the work of each I deify,  
The labours of your hands my wants  
supply.

Your paintings gold shall crave, my  
soul's delight,  
Your holy wafers sate my appetite."

"EPSILON."

I know not whether it will be consistent with your plan to request a translation of the following Epigram from the same author.

*Ad Idolorum cultorem.*

"Mane, Pater noster, eum surda Idola  
salutaris

Ingenuinas, sana mente videre loqui?  
Saxenus illo ipso magis es, me judice,  
saxo;

Quippe patrem saxum qui fateare  
tuum."

#### West India Planters.

There is now a pretty good specimen before the public of what stuff planters are composed, and ample proof of the bad influence of the immediate vicinity of slavery. We see, too, that they have never been falsely and wickedly traduced by the friends of humanity and justice, as some of their advocates would have us believe. There was, alas! too much truth in the charges made against, we fear, a very numerous portion of them. That there are many humane and kind slave-owners, good worthy men in the colonies, cannot be doubted; men who would gladly meet every rational scheme for benefiting the slave; but these dare not speak out for fear of the majority of their fellows, who, we fully believe, will never tolerate any measure that may have the remotest chance of causing the negro or his descendants, to be regarded otherwise than as the rest of their stock in trade; and to the benefits that would result from free labour, in the moral instruction of the negro, and the bettering of his condition, "they are like the deaf adder that stoppeth her ear." A planter, possessed of a considerable estate in one of the larger islands, and a long resident on it, declared the other day in London, that could free labour be brought to bear, he should be the first to hail it as highly advantageous for all; but added, "if I whispered such an opinion at home, I should be compelled to fly from my property."—"By the negroes?"—"No, by my brother planters!"—Article on "Slavery and its Advocates," in *New Monthly Magazine* for March.

#### Anecdotes.

It is said that *Philostratus*, an *Athenian Herod*, appointed twenty-four pages for his son, every one of which bare the title of a Greek letter, that he might learn his alphabet by calling his servants.

*Isaccius* tells us, that a King of *Zeilam* having learned that adamant had the virtue of preserving life, would neither eat nor drink from any vessel not made of it.

#### Rara Avis in Terris.

In Henry the Seventh's time, the people in the Eastern countries were in such a state of ignorance, that an enthusiastic *Bishop*, Thomas *Scroope*, of an ancient noble family, and at a very advanced age, walked barefooted up and down in Norfolk, for several years, teaching the ten commandments.

#### Papal Indulgences.

Upon a brass plate, fixed upon a stone in the chapel of *Macclesfield*, might be once seen this inscription:—"The pardonne for sayinge of v paternosters, and v aves, and a credo, is xxvi thousand yeres and xxv days of pardonne."

In *Salisbury Cathedral*, there was fixed up a long list of pardons for deadly and for venial sins, and among the rest was this—that he who should devoutly behold the arms of *Jesus Christ*, should have 6000 years of pardon from *St. Peter*, and the 30 Popes who followed him.

#### The Press.

In the very infancy of printing in England, *Wolsey* saw the probable effects of the press in opposition to the Roman Catholic religion; so that in a speech to some body of clergy, he publicly forewarned them, that if they did not destroy the press, the press would destroy them.

#### Wolsey's Cardinal's Hat.

"Though the Pope sent him this worthie hat of dignitie, as a jewell of his honour and authoritie," yet such was either the negligence, or the poverty of the Holy See, that it "was conveyed in a varlett's budget, who seemed to all men to be but a person of small estimation. No sooner, however, was the Cardinal informed of this fact, and of the people's opinion at *Dover*, where the messenger had landed; than he felt it necessary for the honour of so high a message, that this jewel should not be conveyed by so simple a person. Accordingly, with true jesuitical cunning, he directed that the messenger should be stopped on his route to town, until he should be furnished with sumptuous apparel of silk, gold, &c. as was meet for an embassy of such high importance. This priestly scare-crow was no sooner equipped in his new costume, than he recommended his journey, and was met on *Blackheath* by a gorgeous train of bishops, mitred abbots, and gentlemen, of the first rank, from whence he was conducted into the metropolis with a degree of triumph, as surprising to the once ragged messenger, as amusing to those who were in the secret.

#### Wolsey's Dress.

His upper vesture was of scarlet, or else of fine crimson taffeta, or crimson

satin ingrained. He also wore red gloves, along with his *red hat*, and shoes of silver gilt, set with pearls and precious stones; and we are told, that when Dr. Barnes was first brought before Wolsey, and admitted into his chamber on some charge about preaching against the luxury of the clergy, he was obliged to fall on his knees, when the Cardinal is said to have exclaimed, "What, Master Doctor, had you not sufficient scope in the Scriptures to preach on, but you must meddle with my golden shoes, my poleaxes, my pillars, my golden cushion, my crosses? Did these so offend you, that you must make us *ridiculum caput* among the people? Surely that sermon was fitter for a stage than a pulpit."

#### *Wolsey's Vanity.*

Sir Thomas More declares him to have been "never satiate of hearing his owne prayse," and, in proof of this, relates, that one day at dinner, when there was a large company assembled, he made a long speech on some specific point of general interest at the time, which he seemed himself to like very well; but then during the whole time of dinner, he sat as it were upon thorns, waiting to hear how the company would command it. But no one spake; yet it was observed, that at last he sat musing for some time, as if contriving some round-about, modest way of recurring to it, so as to call forth observations on it. In this cogitation, however, he seemed not to have been successful; and therefore, "for lacke of a better, lest he should have letted the matter too long, he brought it even bluntly forth, and asked us all that satte at his borde's end, (for at his owne messe, in the middes, there satte but himself alone,) how well we lyked his oracyion, that hee hadde made that day. - But in fayth, uncle, when that problem was once postponed, till it was full answered, no manne, (I wene) eate one morsell of meate more. Every manne was fallen into so depe a studye for the fyndyng of some exquisite prayse."

#### *Wolsey's Pomp.*

The cardinal, when chancellor, rose early, heard two masses, made different arrangements for the day, and, about eight o'clock, left his privy chamber, ready dressed in the red robes of a cardinal, with a black velvet tippet of sables about his neck, and holding in his hand an orange, deprived of its internal substance, and filled with a piece of sponge wetted with vinegar and "other confections against pestilent airs, the which hee most commonly held to his nose, when he came to the presses, or when he was pestered with many suitors." This may account for so many of the

old portraits being painted with an orange in the hand. The great seal of England, and the cardinal's hat, were both borne before him, "by some lord, or some gentleman of worship, right solemnly;" and, as soon as he entered the presence chamber, the two tall priests, with the two tall crosses, (one for the cardinal's hat, and the other for his archbishoprick,) were ready to attend upon him, with gentlemen ushers going before him bareheaded, and crying, "On, masters, before, and make room for my lord." The crowd, thus called on, consisted not only of common suitors, or the individuals of his own family, but often of peers of the realm, who chose, or were perhaps obliged, thus to crouch to an upstart. In this state the proud cardinal proceeded down his hall, with a serjeant at arms before him, carrying a large silver mace, and two gentlemen, each bearing a large plate of silver. On his arrival at the gate, or hall door, he found his mule ready, covered with crimson velvet trappings; for though the cardinal imitated his Divine Master, as to the beast he chose to ride on, yet he thought there could be nothing wrong in having him more splendidly attired than is warranted by scripture documents.

#### *Academical Adulation.*

The university of Cambridge addressed Wolsey, desiring that their statutes might be modelled by his judgment, as by a true and settled standard. The address spoke of him, as one sent, by a special providence, from heaven, for the public benefit, to mankind, and particularly to the end they might be favoured with his patronage and protection; and it went so far as to give him the title of *Numen*, which, certainly, if it went no further, meant, amongst the Romans, a protecting deity; a being, if not in the first list of gods, yet above mortality. The passage alluded to is, "Shall we not, by every mode of entreaty, implore the aid of a deity (*Numinis opem*) for the restoration of our laws? shall we not fly to this altar of justice, to this asylum of rights?"

#### *Cardinal Campeius, the Papal Legate.*

In their public processions it was customary for great men to be accompanied by mules, or horses, laden with rich furniture, and even with treasure; but Campeius travelled with such apparent poverty, that Wolsey was actually ashamed of the appearance which he would make in passing through the public streets; and therefore, on the night previous to the public entry, knowing that the mules of the Italian amounted only to eight in number, he sent him a dozen others, laden with coffers, covered with red cloth, but empty. This deception passed

on very well until their arrival in Cheapside, when one of the mules broke from its keeper, threw off its own chests, which burst open in the fall, and made two or three of the other mules turn restive, and do the same; but the derision of the populace was violent in the extreme, when they saw "that out of some fell olde hosen, broken shoen, and roasted flesh, peeces of bread, egges, and much vile baggage; at whiche sighte the boyes cried, See, see my lord legate's treasure! And so the muleteers were ashamed, and tooke up all their stufte, and passed forthe."

*The Clergy in Henry the Eighth's Time.*

In consequence of Wolsey's example, not only priests, but all persons connected with the church, grew so proud, that they would wear nothing but silks and velvets, whether in gowns, jackets, doublets, or shoes; so vicious, that they lived in open incontinence; and so insolent, upon the assumption of his authority, that no one dared to reprove or oppose them, "for feare to be called heretique; and then thei would make hym smoke, or bare a faggot;" alluding to the custom of forcing all suspected heretics, especially those of the reformed religion, then spreading, to wear the picture of a faggot on their sleeve, an emblem which was downright ruin, not only exposing those who wore it to the contumely and malignity of the Catholics, but also preventing all persons from daring to deal with or employ them.

*Sir Thomas More and Wolsey.*

Very soon after Sir T. More was called to a seat in the privy council, Wolsey, who was then lord president, proposed the restoration and permanence of the office of lord high constable, with the view of adding this to all his other dignities and emoluments. Sir Thomas alone dared to oppose, alledging many reasons to evince the inexpediency of its renewal. Wolsey, incensed, addressed him in terms not very remarkable for their politeness, however they might be for their apparent bitterness: "Are you not ashamed, Master More, so much to esteem of your wisdom, as to think us all fools, and set here to keep geese? and you only wise, and set to govern England? Now, by my troth, thou shovest thyself to be a very proud man, and a more foolish counsellor." But More was not abashed with the intended rebuke, and answered him according to his disposition, in this "merrie yet witty sort:" "Our Lord be blessed (quoth he) that my sovereign leage hath but one fool in so ample a senate," and not a word more. The cardinal's drift was all dash.

*Charles the Fifth.*

Charles the Vth. during the difference between the Imperialists and the French,

made use of the Duke of Bourbon against his Lord and Master, Francis the First who for his infidelity had purchased the hatred of men; after the arrival of the Duke at the Emperor's Court, Caesar having entertained him with all friendly demonstrations, sent afterwards to desire the house of one of his nobles to lodge him in: he answered, that he could not but gratify his master; but let him know, (said he,) that Bourbon shall no sooner be gone out of the house, but I will burn it; as being infected with his treason and infamy, and thereby made unfit for men of honour to inhabit.

*Anacharsis.*

Anacharsis being invited to a feast, could not be prevailed with to smile at the affected railleries of common jesters; but when an ape was brought in, he freely laughed, saying, *an ape was ridiculous by nature, but men by art and study.*

*Bembo.*

Bembo, a primitive Christian, came to a friend to teach him a Psalm; he began with the 39th: *I said, I will take heed to my ways that I sin not with my tongue:* upon hearing of which, he stopt his tutor, saying, *this is enough for me if I learn it as I ought.* Being rebuked six months after for not coming again, he replied, *that he had not yet learned his first lesson.* Nay, after nineteen years, he professed, that he had scarce learned in all that time to fulfil that one line.

*Socrates.*

Socrates perceiving Alcibiades to be exceeding proud, and boasting of his riches and lands, he shewed him a map of the world, and bid him find out Attica therein, which being done, he desired that he would shew him his own lands; he answered, they were not there; *do you boast,* replied Socrates, *of that which is no considerable part of the earth?*

*An Abbot.*

Moses, an abbot, being called to pronounce sentence upon a person who had offended, entered the place with a bag of sand upon his shoulders; being asked what he meant by this; he replied, *they are my sins and errors, which I can neither sufficiently know, or am scarce able to bear:* how then shall I sufficiently judge another?

*Anecdote of King Charles I, and Lord Falkland.*

The king being at Oxford during the civil wars, went one day to see the public library, where he was shew'd, among other books, a Virgil, nobly printed, and exquisitely bound. The Lord Falkland, to divert the king, would have his majesty make a tryal of his fortune by the Sortes Virgilianae; which every body knows was an usual kind of augury some ages past. Whereupon the king opening

the book, the period which happened to come up, was that part of Dido's imprecation against Æneas; which Mr. Drydon translates thus:—

“ Yet let a race untam'd, and haughty foes,  
His peaceful entrance with dire arms oppose.  
Oppress'd with numbers in th' unequal field,  
His men discourag'd, and himself ex-  
pell'd,  
Let him for succour sue from place to  
place,  
Torn from his subjects, and his son's  
embrace.  
First let him see his friends in battel slain,  
And their untimely fate lament in vain:  
And when at length the cruel war shall  
cease,  
On hard conditions may he buy his peace,  
Nor let him then enjoy supreme com-  
mand,  
But fall untimely by some hostile hand,  
And lye unbury'd on the barren sand.”

*Æneid* IV. line 88.

It is said king Charles seem'd concerned at this accident; and that the Lord Falkland observing it, would likewise try his fortune in the same manner; hoping he might fall upon some passage that could have no relation to his case,

and thereby divert the king's thoughts from any impression the other might have upon him: but the place that Falkland stumbled upon was yet more suited to his destiny than the other had been to the king's; being the following expressions of Evander, upon the untimely death of his son Pallas, as they are translated by the same hand.

“ O Pallas! thou hast fail'd thy plighted word,  
To fight with caution, not to tempt the sword:  
I warn'd thee, but in vain; for well I knew  
What perils youthful ardour would pursue:  
That boiling blood would carry thee too far;  
Young as thou wer'st in dangers, raw to war!  
O curst essay of arms, disastrous doom,  
Prelude of bloody fields, and fights to come!”

*Æneid* XI. line 230.

It was the dismal prospect he had of this war, even in the beginning of it, that mov'd that accomplish'd gentleman, the Lord Falkland, to throw away his life, rather than be a witness of the miseries which were coming upon the nation.

## RELIGIOUS INTELLIGENCE.

### I.—STATISTICAL VIEW OF DISSENTERS.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

#### DERBYSHIRE.

(Concluded from October.)

**BOLSOVER.**—Mr. JOHN RAIN, from Rotherham Academy, is now the minister of the congregation assembling here. He is much occupied as an itinerant in the neighbouring villages.

**BAKEWELL.**—Mr. JOSEPH BARTON, from Rotherham Academy, is the minister of the congregation at this place. The meeting-house has been considerably enlarged, and three galleries are to be erected.

**BUXTON. Independent.**—Mr. H. G. RHODES, of Rotherham Academy, and of Edinburgh, has laboured here for upwards of twelve months.

**LITTLE-MOOR, near Glossop.**—A respectable meeting-house for Dissenters of the Independent denomination exists here. The present pastor of the church is Mr. S. Fielding, formerly of Coggeshall.

The congregation is very respectable. A burial ground, school-room, and house for the minister, are attached to this cause.

In closing our statistical accounts of Derbyshire, we beg leave to offer our thanks to Mr. EBENEZER GLOSSOP for his valuable assistance. As far as regards the names of Messrs. JOHN FLETCHER and JAMES CLEGG, as joint ministers of the congregation at Chapel-en-le-Frith in 1690, we beg to state, that we have derived our information from the very respectable authority of “ Toulmin's History of Dissenters,” with this slight exception, that the cypher at the end of the date should rather have been an asterisk, to denote that it is uncertain in what particular year between 1690 and 1700 those gentlemen were there; but it was about 1699. The probability is, that they were, at

that time, (the latter end of the seventeenth century) assistants to Mr. BAGSHAWE, and that Mr. FLETCHER died before Mr. BAGSHAWE. Mr. GLOSSOP's topographical and historical knowledge of Derbyshire being, of course, more exact than ours, he is, no doubt, correct

in saying there never was a Dissenting meeting-house at Chapel-en-le-Frith, and that Malcoffe, in its immediate vicinity, was the true site; but, in excuse, we may plead that we have followed our guide. We are obliged to Mr. GLOSSOP for enabling us to correct this mistake.

## II. MISCELLANEOUS.

*The Associate Fund for assisting and encouraging Protestant Dissenting Congregations in supporting their Ministers.*—If the benevolent members of the National Church Establishment of this country, which is so richly endowed, felt it necessary, many years since, to form associations for the relief of poor clergymen, which are still in operation, it cannot be a matter of surprise that amongst our unendowed and voluntary societies, there should be found many which, from the paucity of their numbers or their wealth, are unable to meet the humble claims of their beloved pastors. Such is, indeed, the fact, and the following list, from the first Report of the ASSOCIATE FUND, presents only a few cases, which have been selected to show that many ministers of piety, talent, and usefulness in our churches are called to endure no ordinary privations.

“ J. C. aged 50 years, having a wife and six children, four of whom are wholly dependent on himself for support; very laboriously engaged, and only receives from all sources about £40. per annum.

“ W. W. having a wife for many years afflicted, also seven children, four of whom are wholly dependent on him for support; usefully engaged, but almost overwhelmed with domestic anxieties and cares.

“ W. H. aged 45 years, having a wife and three children, labours most faithfully and successfully in several important stations, to not less than 500 hearers, and has not more than £50. from all sources to meet his expenditure.

“ A. H. recently become a widower, with five helpless children; his wife was long afflicted, and his present income does not exceed between £40. and £50. having great difficulties to contend with.

“ J. N. having a wife and five children to maintain, and has not more than £50. per annum to support them; he labours diligently in several places adjoining his residence, and possesses the esteem of his ministerial brethren.

“ J. H. has laboured for more than 30 years in the Christian ministry with honour, usefulness, and success; has a wife with delicate health, and six children, most of whom are entirely dependent on himself, and labours under the greatest difficulties through the inadequacy of his support, having not more

than between £30. and £40. per annum to meet his necessary expenses.

“ J. A. aged 50 years, having a family composed of 10 persons to maintain, and not more than £60. per annum, from all sources, to meet his domestic expenses; his difficulties are great, being situated in a very poor and depressed part of the kingdom, and having local obstacles to contend with.”

That our readers may be in possession of all the information they may wish respecting this important Institution, we present them with the following extracts from the Report and Regulations just published, and also add a list of the officers, that those who wish to assist it by subscriptions or donations may know to whom to apply.

“ The Committee have not been anxious to give the greatest possible publicity to the Institution, for reasons which will be explained in subsequent parts of this Report. It has appeared to them highly desirable first to modify and settle the constitution of the Society, and in striving to accomplish an object of acknowledged and increasing importance, to do so by the least objectionable means, and in the most consistent and permanent manner. Even where the Society has been made known, they have observed a want of attention to its object and operations, which would have surprised them, had they not, upon serious consideration, themselves perceived that some different plan to that upon which it was first formed was necessary, not only to recommend it to the attention of the present enlightened age, but also effectually to counteract the evil it professes to deplore, and proposes to remedy.

“ To this point their attention was early directed by a distinguished friend of the Institution, and his sentiments, expressed at the First General Meeting, and afterwards explained and urged in a written document, which they hope will be published, led them to a frequent and serious review of the constitution of the Society; and this has resulted in a determination earnestly to recommend such a change in its rules, as they are persuaded is required by the enlarged and enlightened principles of the present age, and more especially by the spirit of our holy religion, and the design of our Christian fellowship, as Ministers and Members of the Church of God.

" In this recommendation their views are directed to the greater credit and comfort, not only of the ministers you are desirous of aiding, but also of the congregations in which they labour, and from which the faithful discharge of the duties of their office entitles them to as liberal a support as circumstances will allow. Such a support willingly granted to the good minister of Jesus Christ, as an offering of reverence to the Redeemer's authority, and of gratitude for the dispensation of the Gospel, is, in fact, the end which the Committee are anxious to render the Society the instrument of promoting. For this purpose they recommend, that instead of the minister being invited to apply for relief, the application be expected and encouraged on the part of the congregation in which he labours, and which is supposed by his necessity to be incapable of supporting him. That such a change in the course of application, by ceasing to treat the minister as a pauper, and no longer subjecting his feelings to a painful and humiliating process, will be at once welcome and highly useful to him, there cannot be a moment's doubt. Nor can it render less ultimate and real service to the people of his charge, who cannot reasonably hesitate to apply for assistance, especially where such application is encouraged, in the strenuous endeavour to support the minister of their choice and esteem.

" The Committee do not, indeed, expect that congregations, however needy, will so early and easily approve the change. They will probably suspect that a Society, thus constituted, intends to interfere with their private concerns, and to assume the arbitration and adjustment of points with which they and their ministers only have to do. But while your Committee disclaim all views and purposes of this sort, they are of opinion that the change they recommend may be adopted and acted upon, without the least violation of the sacred principle which renders every Christian church, in matters of human authority and subjection, strictly independent.

" As a consequence of the probable feeling to which they have adverted, the Committee admit that the proposed change may at first restrain applications which, under the former regulations, might have been made, and even that it may generally diminish the number of appeals to your benevolent consideration. Should this, however, be the case, it may yet arise mostly from a cause in which we may have reason to rejoice, as one indirect fruit of our labours. It will be seen that the discretionary power which the proposed change, if adopted, will leave in the hands of your Com-

mittee, will allow them still to relieve ministers upon their own application, whose people will not apply in their behalf. Moreover, the public encouragement held out by a Society to poor congregations to expect assistance, will naturally suggest the inquiry, whether they really need it? And in proportion to their reluctance, on other grounds, to seek it at your hands, will generally be their determination to render your bounty unnecessary, by increased exertion, and more liberal subscription on their own part.

" When congregations, upon becoming acquainted with your plan, apply to you for assistance, (and no small number may still be expected to do so), the application will be accompanied with a statement of the extent of their own efforts and resources. By a careful comparison of the one with the other, aided by information to be acquired through other channels, you will generally be enabled to ascertain the propriety of the appeal, and of your compliance with it.

" If the efforts of the congregation to support its minister manifestly fall short of its resources, an intimation of this kind, affectionately and respectfully given, may be received in the same spirit, and be productive of the best consequences; and if it should fail of the desired effect, and even in some instances give offence, it will, at least, have been an act of fidelity and kindness on your part, and will have furnished a sufficient reason for your not complying with the request. If the statement accompanying the application leave you uncertain whether the congregation perform its duty to the minister, a way is instantly opened for correspondence, in which inquiry may be made, advice may be given, and encouragement may be held out to expect the co-operation of this Society, with the best endeavours of the people locally to effect an object acknowledged by both to be highly desirable. And if the statement, with the subsequent correspondence, satisfy you that the congregation is doing its utmost, and really stands in need of help, as well as by its general character deserves it, the administration of that help may be accompanied by a communication calculated to prevent the people improperly relying upon your bounty, to the decrease of their own efforts, or the neglect of additional local resources which Divine Providence may open before them.

" The Committee scarcely need remind you, how materially a selection of well written papers on general matters bearing upon the subject, and especially on the claims of the Christian ministry, and the duty of Christian churches to

their pastors, will aid your operations, and fulfil our wishes in these respects. Should the views and wishes thus expressed by the Committee be approved by this Meeting, they recommend that the Institution receive an appropriate descriptive title, and that the regulations adopted at the First General Meeting now undergo the slight verbal alteration which such title may render necessary. It will be recollected, that at the formation of the Society is received only the general name of "A Society for the relief of Evangelical Dissenting Ministers whose incomes are inadequate to their support." But the Committee, in the exercise of the discretionary power then granted them, and after frequent and deliberate discussion, gave it the name of *The Associate Fund*, not only as a brief appellation by which it might be easily remembered and mentioned, but also as a name expressive of the two important classes of Dissenters united in its support. To this name the Committee have since added a brief description of what they hope will, henceforward, be the real and avowed object of the Society, and they now recommend that it may be called "The Associate Fund for assisting and encouraging Protestant Dissenting Congregations in supporting their Ministers."

"VIII. The ministers of the congregations to be assisted shall be ministers of unexceptionable character, exercising their ministry in England, who maintain the sentiments of the Assembly's Catechism, both as to faith and practice, and whose total income from every source does not exceed the following limits:—

"1. Unmarried ministers £50. per annum.  
"2. Married ministers, having no children, £70. per annum.

"3. Married ministers, not having less than two children dependent upon them for support, £90. per annum.

"4. Married ministers, not having less than four children under similar circumstances, £100. per annum.

"IX. The deacons or managers of the congregations applying for assistance shall state the number of hearers and communicants, whether the minister has a free dwelling-house, his age, family, and income from every source within their knowledge.

"XI. The Annual Meeting of the Society shall be held in London, on the fourth Wednesday in April, when the Treasurer, Secretaries, and Committee shall be chosen, the Accounts presented, and the proceedings of the foregoing year reported.

"XII. The Committee shall meet once in every quarter of a year, or oftener if necessary, for the dispatch of business."

Treasurer.—Joseph Procter, Esq.

Committee.

Rev. J. Arundel, J. Blackburn, H. F.

Burder, A. M., J. Clayton, Jun. A. M., W. Eccles, W. Harris, D. D., J. Fletcher, A. M., T. Jackson, T. Lewis, J. Morrison, J. Stratton, J. Townsend.—H. Ashley, W. Bateman, T. Challis, J. Cecil, S. Davenport, J. Dyer, T. Gribble, W. A. Hankey, R. H. Marten, F. Smith, T. Walker, and T. Wilson, Esquires.

Secretaries (*Gratis*.)

Rev. J. Leischield, H. Lacey, J. Yockney.

By whom donations and subscriptions will be received.

*Ordinations.*—September 1, 1824, the Rev. Henry Bean, late of the Academy at Idle, was ordained to the pastoral office over the Independent church meeting in the Old Chapel at Heckmondwike, Yorkshire. Mr. Waterhouse, of Dewsbury, commenced the solemn services of the day with reading suitable portions of Scripture, and with prayer. Mr. Vint directed the attention of the audience to the nature, constitution, and offices of a Christian church, and asked the questions usually proposed on such occasions. Mr. Hudswell, of Morley, offered the ordination prayer. Mr. Parsons, of Leeds, gave the charge, and showed the newly ordained pastor how he would best magnify his office; and Mr. Cockin, of Halifax, described the pleasures and advantages resulting from the mutual affection of Christians, and their unity when associated in churches. Mr. James Parsons, of York, preached in the evening. The congregation throughout the day was large and overflowing; the attendance of ministers was numerous; the services were interesting, and doubtless many who attended on the occasion found it to be a season of refreshment from the presence of the Lord.

Wednesday, October 27, 1824, Rev. B. Longley, late student at Rotherham College, was ordained pastor over the Independent church and congregation at Southwold, Suffolk. Mr. Pearce, of Debenham, commenced the service by reading the Scriptures and prayer. Mr. Creak, of Yarmouth, delivered the introductory discourse. Mr. Ritchie, of Wrentham, proposed the usual questions; after which the union on the part of the minister and people was mutually recognized. Mr. Dennant, of Halesworth, offered the ordination prayer. Mr. Bennett, Theological Tutor of Rotherham College, gave the charge from Matt. iv. 19.; and Mr. Sloper, of Beccles, addressed the church and congregation from Phil. ii. 2. former part. The interesting services of the morning were concluded with prayer by Mr. Haward, of Rendham. Mr. Evison, of Clapton, London, preached in the evening from Zech. iv. 6. latter part. Mr. Garthwaite prayed before, and Mr. Creak after the sermon.

## LIST OF ORDINATIONS, AND REMOVALS.

(Independent and Baptist, published in the Year 1824.)

BEDFORDSHIRE.  
NOTTAGE, Rev. T. Independent, Roxton, June 21, 1824.

BERKSHIRE.  
WOOLLEY, Rev. Mr. (Hackney Academy,) Pangbourne, Dec. 23, 1823.

BUCKINGHAMSHIRE.  
PAISE, Rev. HENRY, Baptist, High Wycombe, June 29, 1824.

MAY, Rev. RICHARD, (Stepney Academy,) Baptist, Amersham, June 10, 1824.

ADEY, Rev. J. Independent, Great Horwood, June 23, 1824.

GILBERT, Rev. C. (Newport Academy,) Stony Stratford, Oct. 29, 1823.

CAMBRIDGESHIRE.  
BURGESS, Rev. J. Independent. Little Shelford, Dec. 16, 1823.

CARDIGANSHIRE.  
ELLIS, Rev. MOSES, (Newton Academy,) Talybont, July 6, 1824.

CARNARVONSHIRE.  
SAMUEL, Rev. L. Independent, Bethesda.

DAVIES, Rev. J. Independent, Llanaelhaia.

ROWLANDS, Rev. E. Independent, Capelhelig, Eifionydd, April 8, 1824.

DAVIES, Rev. WM. Independent, Peniel, Nov. 6, 1823.

CHESHIRE.  
MARSHALL, Rev. J. (from Glasgow,) Independent, Over, Nov. 19, 1823.

M'ALL, Rev. R. S. Independent, Macclesfield, Oct. 23.

CUMBERLAND.  
NETTLESHIP, Rev. G. Pearith, August 1, 1824.

DERBYSHIRE.  
BARTON, Rev. J. Independent, Bakewell, Oct. 29, 1823.

DEVONSHIRE.  
WIDLAKE, Rev. Ed. Baptist, Brixham, Oct. 29, 1823.

ROGERS, Rev. C. Baptist, Teignmouth, April 20, 1824.

HORSEY, Rev. Mr. (Axminster Academy,) Budleigh, July 14, 1824.

ALLEN, Rev. J. (Axminster Academy,) Chudleigh, June 30, 1824.

TREVEAL, Rev. C. (Axminster Academy,) Buckfastleigh, July 1, 1824.

WHITTA, Rev. T. (Axminster Academy,) Tiverton, Nov. 5, 1823.

COLLETT, Rev. T. (Hackney Academy,) Dawlish, Sept. 23, 1824.

DURHAM.  
PEMELE, Rev. H. (Hoxton Academy,) Stockton, March 16, 1824.

ESSEX.  
KEEN, Rev. C. T. Baptist, Waltham Abbey, Feb. 11, 1824.

ASHTON, Rev. R. (Hoxton Academy,) Dedham, May 27, 1824.

BUNTER, Rev. JOHN, (Hoxton Academy,) Finchfield, July 21, 1824.

AINSLEE, Rev. Mr. (Hoxton Academy,) Manningtree, Dec. 31, 1823.

ESTCOURT, Rev. J. Wivenhoe, June 9, 1824.

GLAMORGANSHIRE.  
GRIFITHS, Rev. EVAN. Gower, July 21, 1824.

GLOUCESTERSHIRE.  
THOMAS, Rev. D. Wotton-under-edge. Removed from Rhos Market, Nov. 1823.

HAMPSHIRE.  
BURNETT, Rev. N. T. Baptist, Looe, Sept. 17, 1823.

HERTFORDSHIRE.  
STEWARD, Rev. A. (Hoxton Academy,) Barnet, May, 1824.

ISLE OF MAN.  
BAKER, Rev. W. R. August 26, 1824.

KENT.  
PETHERBRIDGE, Rev. J. Baptist, Dover, Feb. 18, 1824.

YOUNG, Rev. J. Independent, Folkestone, August 11, 1824.

TIMPSON, Rev. T. Lewisham, July 29, 1824.

DAVIES, Rev. J. Independent, Deptford, June 7, 1824.

WEST, Rev. J. F. Independent, Sutton Valence, March 17, 1823.

LANCASHIRE.  
HOLGATE, Rev. J. (Idle Academy,) Orrell, Nov. 25, 1823.

LINCOLNSHIRE.  
MARSTON, Rev. S. Baptist, Gainsborough, Oct. 30, 1823.

HOME, Rev. W. J. (Home Missionary,) Market Deeping, April 7, 1824.

ANDERSON, Rev. J. (Hoxton Academy,) Market Rasen, July 29, 1824.

BUNN, Rev. H. J. (Hoxton Academy,) Long Sutton, Oct. 6, 1824.

LONDON.  
WOOLACOTT, Rev. C. Baptist, Lewisham Street, January 21, 1824.

CURWEN, Rev. S. Independent, Barbican, Feb. 18, 1824.

BRAZIER, Rev. R. Philip Street.

HOPPUS, Rev. J. Independent, Carter Lane, March 24, 1824.

OWEN, Rev. R. Holywell Mount, June 25, 1824.

MONMOUTHSHIRE.  
ROBERTS, Rev. Wm. Baptist, Glaigoed, Feb. 18, 1824.

THOMAS, Rev. D. Chepstow, April 19, 1824.

## NORFOLK.

DRANE, Rev. ROBERT, Independent, Guestwick, August 4, 1824.

## NORTHAMPTONSHIRE.

MILLER, Rev. Mr. Baptist, Woodford, May 22, 1823.

## NORTH WALES.

PRITCHARD, Rev. JOHN, Baptist, Llan-gollen, Dec. 25, 1823.

MORELL, Rev. Mr. Independent, Nor-wich, June 17, 1824.

## NORTHUMBERLAND.

BOYCE, Rev. J. Stamfordham, June 2, 1824.

## OXFORDSHIRE.

HOOD, Rev. WM. (Home Missionary,) Banbury, April 20, 1824.

## PEMBROKESHIRE.

MORTIMER, Rev. T. Solfach, May 19, 1824.

## SOMERSETSHIRE.

WOOLDRIDGE, Rev. J. (Hoxton Aca-demy,) Bristol, Oct. 23, 1823.

## STAFFORDSHIRE.

SMITH, Rev. Mr. Baptist, Newcastle-under-Lyne, May 11, 1824.

## SUFFOLK.

MOORE, Rev. B. (Hackney Academy,) Boxford, April 7, 1824.

PINCHBACK, Rev. J. Woodbridge, from Hoddesdon, April 18.

LONGLEY, Rev. B. (Rotherham Aca-demy,) Southwold, Oct. 27, 1824.

## SURRY.

ORME, Rev. W. Camberwell, from Perth, Scotland, Oct. 7, 1824.

## SUSSEX.

GOULTY, Rev. J. N. Independent, Bright-ton, from Henley-upon-Thames, June 1, 1824.

## WARWICKSHIRE.

HAM, Rev. JOHN, Baptist, Borough of Warwick, August 20, 1824.

## WESTMORELAND.

CAPPER, Rev. M. Kirkby Stephen, April 8, 1824.

HARGRAVES, Rev. J. Independent, Miln-thorpe, July 29, 1824.

SKINNER, Rev. WILLIAM, (Hackney Academy,) Kirkby Lonsdale, Sept. 23, 1823.

## WILTSHIRE.

REES, Rev. B. Independent, Chippen-ham, Nov. 19, 1824.

## YORKSHIRE.

HOLROYD, Rev. J. (Idle Academy,) Delph, August 11, 1824.

ELLIS, Rev. S. (Idle Academy,) Settle, July 28, 1824.

MARTIN, Rev. R. (Idle Academy,) Ripon, April 20, 1824.

MORLEY, Rev. E. (Chesluret Academy,) Bridlington, Nov. 19, 1823.

FOSTER, Rev. JONAS, (Bradford Aca-demy,) Farsley, July 14, 1824.

SAUNDERS, Rev. MOSES, (Bradford Aca-demy,) Haworth, Sept. 14, 1824.

RICHARDS, Rev. Mr. Baptist, Hook-Norton, Nov. 9, 1824.

BEAN, Rev. H. (Idle Academy,) Heck-mondwike, Sept. 1, 1824.

## LIST OF MEETING HOUSES OPENED.

*Published in the year 1824.*

ANGLESEY, ISLE OF—HOLYHEAD.—Independent, February 19, 1824.

BUCKS.—NASH.—Independent, June 7, 1824.

CUMBERLAND.—GAMBLESBY.—Independent, June 6, 1824.

DEVON.—PENRITH.—Independent, June 30, 1824.

—HARROWAY.—Independent, Jan. 25, 1824.

—TEIGNMOUTH.—Baptist, April 20, 1824.

—ILFRACOMBE.—Foundation stone recently laid.

—SOUTH BRENT.—May 20, 1823.

—BOVEY TRACEY.—Baptist, September 16, 1824.

—SEATON.—Independent, October 6, 1824.

DORSET.—LITCHET MINSTER.—April 28, 1824.

DURHAM.—EGGLESTON TERSDALE.—November 14, 1824.

ESSEX.—DUNMOW.—Baptist, July 15, 1823.

—COLCHESTER.—Re-opened, after enlargement, September 8, 1823.

GLAMORGAN.—LANCARVAN.—Baptist, September 24, 1823.

—TWYN-YR-ODYN.—Baptist, November 19, 1823.

—WAUNTRODAU.—Baptist, April 14, 1824.

HANTS.—DUTHAMPTON.—June 9, 1824.

—B.—, October 8, 1824.

HERTS.—BARNET.—Independent, September 8, 1824. /

—BISHOPS HATFIELD.—August 12, 1823.

KENT.—DOVER.—Independent, May 4, 1824.

—MAIZE HILL.—Independent, August 28, 1823.

—LENHAM.—Baptist, August 18, 1824.

LANCASHIRE.—WORSLEY.—Independent, June 9, 1824.  
 —MEALS.—Independent, December 18, 1823.  
 —OLDHAM.—Independent, October 10, 1823.  
 —EDGEHILL.—Baptist, April 25, 1824.

LONDON.—ROBERT STREET, Grosvenor Square.—Independent, Sept. 15, 1823.  
 MIDDLESEX.—HANWELL.—Foundation laid, September 14, 1824.  
 —MILE END ROAD.—Foundation laid, October 21, 1823.  
 —TOTTENHAM.—Baptist, March 11, 1824.  
 —STAINES.—Baptist, re-opened, January 14, 1824.

NORFOLK.—NORWICH, Botoh Street.—December 18, 1823.  
 —ELMHAM.—October 12, 1824.

NORTHAMPTONSHIRE.—WOODFORD.—Baptist, October 16, 1823.  
 —GRETTON.—Baptist, August 19, 1824.

NORTH DEVON.—BARNSTAPLE.—Foundation laid, March 29, 1824.

OXFORDSHIRE.—WROXTON.—Enlarged and re-opened, July 2, 1824.  
 —OXFORD.—Baptist, October 28, 1824.

SOMERSETSHIRE.—AXBRIDGE.—Baptist, September 9, 1823.  
 —BRISTOL.—Independent, re-opened, October 3, 1823.

SUSSEX.—RUDWICK.—Independent, October 21, 1823.

SUFFOLK.—WATERSFIELD.—Independent, October 23, 1823.

STAFFORDSHIRE.—ABBOE BROMLEY.—Independent, January 13, 1824.  
 —GNOSALL.—Good Friday last.

SUFFOLK.—WOODBRIDGE.—Independent, Dec. 19, 1823.

SURREY.—BATTERSEA FIELDS.—December 16, 1823.  
 —MAYFORD.—Independent, March 2, 1824.

WILTS.—CERSHAM.—Baptist, August 10, 1824.  
 —SOUTH MARSTON.—March 11, 1824.  
 —BRADFORD.—Independent, June 8, 1824.  
 —GOATACRE.—Independent, August 18, 1824.

WESTMORELAND.—BROUGH.—April 7, 1824.

WORCESTERSHIRE.—FECKENHAM.—April 29, 1824.

WALES.—Near BRECON.—October 16, 1823.

YORKSHIRE.—BRADFORD.—Baptist, May 5, 1823.  
 —CRAVEN.—Baptist, September 10, 1824.  
 —COWICK.—Independent, September 13, 1824.

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 MR. COXS REPLY TO THE REVIEW OF HIS WORK ON BAPTISM.

(Continued from page 672.)

"There is one argument," observes the Reviewer, "applicable to all the early fathers, which has *irresistible* weight. They all held that original birth-sin, the guilt which is entailed on all, is removed only by baptism; that, until the removal of this took place, none could be admitted into Christ's kingdom or church, but that the ordinance of baptism was the actual removing of that sin, and consequently that the salvation of such was secured. Now, from these very notions, they *must* have practised infant baptism."

Thus the Reviewer contends, that the most eminent Christians, after the apostles, *must* have practised infant baptism, on account of the opinion they uniformly entertained of its being necessary to salvation. This is an important concession, as it gives a most satisfactory account of the early introduction of the practice, and its rapid prevalence, apart from any consideration of its apostolic authority. The church early and universally fell into an error, which presented an irresistible temptation to practise infant baptism. How unnecessary is it then for us to look any further for its origin, and how absurd to infer from its early prevalence, that it *must* have originated in a divine prescription, when it is ascertained and acknowledged that an error existed all along, which not only *might* have given birth to the usage in question, but was of such a nature that it could *not possibly fail* to produce it. The whole argument, from its pretended antiquity, is completely destroyed by this statement. Whoever asserts that a principle confessedly erroneous was sufficient to account for the adoption of a certain practice, nay, that it could not fail to produce it,\* surrenders at

\* Gently, once more, Mr. Cox, here you are again tripping, and confounding *causation with coincidence*; the Reviewer's argument was not that the belief of the washing away of all sin by baptism caused infant baptism, but that granting the existence of the former, we ought to infer the practice of the latter, for the reasons he assigns. A much sounder

once all inferences in its favour from its early rise, prevalence, &c. on this plain ground, that it is unphilosophical to assign more causes for a phenomenon than are sufficient to produce it.

My "preliminary observations" are "offensively invidious."—"Mr. Cox and his brethren mistake the very nature of baptism"—"the Baptists do not perceive the beauty of *relative religion*, otherwise they would see the importance of *family piety*." These are singular charges. My preliminary observations are solely intended to prove, that as Christianity, as a whole, requires the exercise of the intellectual and moral faculties, it is unlikely that its divine author should have annexed to it any thing which did not require their exercise; since it would be to suppose Christianity constructed upon two essentially different principles; if, however, every other observance of Christianity demand the affections, and this (Paedobaptism) admits of its being practised without any personal religion, any interest in the transaction, or any knowledge of it, there exists an obvious disparity, and so far an argument is educed in favour of our practice, and against that of our opposing brethren.\* Here I have, indeed, stated *my persuasion*; but I have not represented any Paedobaptist advocate as *rash, dogmatical, illogical!*† Is there any thing "offensively invidious" in such a mode of argument? Is it not fair for a controversialist to pursue such an inquiry? Let my opponent attempt to demonstrate any similar disagreement in the principle of our practice from that of the Christian system in general, and I promise not to use it "offensively invidious," but if he succeed, "remarkably clever;" he shall be treated with all the honours of a discoverer! But we "do not understand the *very nature of baptism*." This is really very good from one who is by no means *rash, illiberal, or dogmatical!* We do not perceive "*the beauty of relative religion*"—certainly not of *your* method of relative religion—any more than *you* perceive the beauty of a *Churchman's* or a *Papist's* relative religion, when he encumbers the religion of Jesus with his sponsors, and signing with the sign of the cross! "Otherwise" we

inference than the one you make, would have been, that the existence of this notion first led Tertullian to advise the delay of baptism till adult age, that all sins might be got rid of at once; this fact is demonstrable; why did you not infer that the opinion referred to was a graft upon infant baptism, rather than that infant baptism was a graft upon it? At all events, the Reviewer has not said which was the cause, and which the effect, but only that the opinion being held, the practice can hardly be denied. Instead of infant baptism being caused by baptismal regeneration, the whole argument of Tertullian shows that *Antipaedobaptism* itself had no other origin. The first argument ever heard of, or put in print, against infant baptism, was an absurd and superstitious one—it was this—why should the sponsors be brought into peril, and why should that innocent age hasten to the remission of sins?—"quid festinat innocens etas ad remissionem peccatorum?" Our learned Baptist friends will possibly experience some pain at the discovery; but if they will look into this matter, they will certainly find, that Tertullian, and his very few followers, founded their objection to infant baptism—not generally upon the impropriety of the thing—not on its want of authority—but on their notions of baptismal regeneration alone. This we hold to be the true origin of *Antipaedobaptism*. Let all the early arguments for the delay of baptism be examined—they are all of this nature. Nobody dreamt then of denominating infant baptism an innovation—they might just as well have asserted the Old Testament to be an innovation. In the history of this controversy, the first document to be met with is an attempt to advocate delay. If infant baptism had been the innovation, the first thing to be produced would have been the arguments in which, and the men with whom, it originated; or if not now to be cited, the first writer against it could not have avoided references to both. The argument for the novelty, and which gave it any plausibility, must have preceded that against it—the latter could not have passed by the former. If the first document in ecclesiastical history had been an attack upon *Antipaedobaptism*, how eagerly would this fact have been turned to the proof of the priority of that practice—and especially so, if the objector failed to avail himself of the arguments arising from the novelty of the opposed system!

\* "Paedobaptism admits of its being practised without any personal religion, any interest in the transaction, or any knowledge," &c. And is not adult baptism in the same alarming predicament? But infant baptism does not admit of being practised at all by the children, it is the act of the believing head of the family, who cannot do it without knowledge. Mr. Cox's language is very inaccurate. It is just as applicable to his own kind of baptism.

† Gentle reader, Mr. Cox never allows a harsh word to escape him—see his preceding observations. But we forgive him. And if our Reviewer has pained him by any hard word, we will beg pardon for him, and bespeak more charity. Mr. C. now knows how difficult it is to avoid all strong and objectionable terms. He was not aware, before we shewed him, how often he had transgressed.

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should "see the importance of family piety." And this from a *liberal, unassuming, and kind-hearted* Pædobaptist? Is it then necessary to sprinkle unconscious babes in order to see the beauty of family piety? Cannot we dedicate them to God, pray for their salvation, conduct them at a rational age to the family altar, and teach them "the way they should go!" I ask what family religion there is in the Pædobaptist, that is not to be found in the Baptist family? May not every one, in either case, practise religion, excepting the unconscious babe; and does the unconscious babe, in either case, practise religion at all?

The whole of the remaining defence of Mr. Ewing, or rather attack, upon my critical statement is really so flimsy and feeble, and so contrary to the acknowledged opinion of many, even of their distinguished men, (as I can aver from their own admissions,) and so little calculated to produce any impression upon any person, on either side of the question, that I am happy to be relieved from the necessity of any particular exposure. If Mr. Ewing chooses to attempt his own defence, I have no objection, since I venture to predict he can produce something at least more plausible; or if not, I can defer my reply to another opportunity.† The insufficiency of the criticism on my reference to the *paludamentum*, I may safely leave, even to a prejudiced opponent, to detect; it proceeds from utter inattention to the usual language of prophecy.‡ My quotations from the Greek fathers, it is affirmed, "instead of weakening, confirm Mr. Ewing's interpretations of the word baptism by the Greeks." This is another specimen of our Reviewer's logical accuracy. I have shown that the Greek fathers, who understood their own language, use terms interchangeably with *baptism*, which incontestably signify to *immerse*; therefore I have confirmed Mr. Ewing's statement that *baptism* does not signify immersion.§ The Reviewer speaks, on one occasion, of my having "given my understanding a holiday;" I am afraid he so frequently treats his logical powers in a similar manner, that they grow wild and unruly, amidst the inebriating festivity.||

The statement respecting Philip and the Eunuch is so ridiculous, that I cannot

\* The Reviewer nowhere says the Autopedobaptist does not see the beauty of family piety. Mr. Cox again misquotes, and misrepresents; the words are of that family piety, of which family baptism is a material part. Perhaps the Reviewer forgot just then, that though some Baptists do not have their children baptized, they feel the necessity of a ceremony of dedication, which is virtually a baptism, so that they have the thing, but without the water.

† This was very kind and wise: we thank Mr. C. for not troubling us with it, as it must have been long, probably intricate, and might not have augmented his philological fame.

‡ "Utter inattention to the usual language of prophecy." Mr. C. is never dogmatical! The Reviewer has completely overthrown Mr. C.'s previous explanation, and proved that his criticism is inconsistent with the sacred text and with good taste. This stands unrefuted. Mr. C. attempts nothing but assertion.

§ Mr. C. speaks slightly of our Reviewer's logical accuracy; it had been better for him if he had either exposed its errors or else made it his exemplar. Alas! he has successfully done neither. We do now re-affirm the Reviewer's assertion, and make ourselves amenable for it, that Mr. C.'s quotations from the Greek fathers, being all later than Tertullian, do but confirm Mr. E.'s statement, p. 72, 73. Mr. Ewing, enlarging his first statement, says, "I distinctly deny that 'the Greeks have always understood the word baptism to signify dipping.' That, in the days of Tertullian, when churches in every nation were running the race of superstitious observance and vying with one another who should be readiest to adopt every new clerical and monkish device, the Greeks speedily embraced the method of baptism by immersion, and retain it to this day, is matter of undoubted notoriety. But that they either practised it from the beginning, or, even when they embraced it, alleged, as their reason, the meaning of the word baptism, there is no evidence, which I have been able to discover. I have looked in vain for it in all the earliest Greek fathers to which I have had access," &c.—Ewing, p. 140. 2d edition. Now Mr. C. comes forward to answer Mr. Ewing's statement, and he runs into a paroxysm of learned citations from fathers, every one of them subsequent, most of them long subsequent, to Tertullian. The Reviewer says, this confirms Mr. E.'s statement upon the use of the word baptism by the Greeks; but now comes Mr. Cox again, and exclaims, "This is another specimen of our Reviewer's logical accuracy." So INDEED IT IS! He is so accurate, that Mr. C. has entirely failed in every attempt to grapple with him, and is here again beaten from the field, though he shouts Victory.

|| Very good, indeed; and if he is such a harpy as Mr. C. represents elsewhere, what an inebriating festivity his understanding must have found when he pounced upon Mr.

persuade myself that any sensible man will repeat it; if he do, and comes in my way, I may perhaps bestow a few lines to show its futility.\*

My demand for the production of a single case in which it is shown that sprinkling is the radical idea of  $\beta\alpha\pi\tau\omega$ , and of a single instance of sprinkling in the New Testament, or of a single command, inculcating the practice, accompanied by the assurance of concession in such a case, and concluded by the question, "Will Mr. Ewing or any of his brethren venture to give me a similar pledge?"—is met by the declaration, "Yes, we will." Reluctant, however, to try the metal of his sword, the dextrous combatant immediately retreats, exclaiming, as he flies, "Let Mr. Cox produce one single instance of such baptism as he practices, the adult descendants of believers, either from Scripture or any ecclesiastical history, or a single case in the New Testament of immersion baptism, and we concede him the victory."† I answer, the baptism I practice is the baptism of adults, irrespectively of the question whether they are or are not the descendants of believers; and to this baptism I am directed by every precept and precedent of the New Testament. Not only, again, is "immersion baptism" mentioned in a single case; there is no other described in the New Testament, as I have largely shown from the word itself; the places where baptism was practised, the nature of the proceeding, and all the direct and incidental allusions. But "from Scripture or ecclesiastical history I cannot produce an example of the baptism of the adult descendants of believers, or if I do the victory shall be conceded!" Take then the following:—*Ambrose* was born of Christian parents, was instructed in Christian principles, and not baptized till he was chosen Bishop of Milan. *Jerome*, born of Christian parents, was thirty years of age when he was baptized. *Augustine* was of full age when he was baptized. *Gregory Nazianzen*, who was born of Christian parents in 318, and his father, a bishop, was not baptized till about thirty years old. *Chrysostom*, born of Christian parents in 347, had attained nearly twenty-one years of age when he was baptized. Your Reviewer I take to be a man of veracity; will he then fulfil his pledge, his solemn pledge, and "concede to me the VICTORY?"‡ This may be taken as a brief hint to anonymous opponent: if

Cox's book! It is well to be witty a little when we can, though in ever so small a way.

\* It makes the Baptist argument for immersion, from that case, truly "ridiculous." And it stands yet wholly unanswered; and we hold it unanswerable, though several zealous pens have already essayed to solve the dilemma. Baptists must accept of one side or other, or else give up their usual argument upon the going down into, and the coming up out of. Mr. Cox turns his back upon it scornfully; others have perverted it. But there it stands; let them face it manfully, and answer it fairly.

† Mr. Cox has here, apparently, a very palpable hit, but unfortunately it falls not upon the poor Reviewer, who has verily been hit about quite enough—it falls upon us Editors. In the first place the words "any ecclesiastical history" were not written by the Reviewer, but "early ecclesiastical history," and the error of the press was corrected in the *Errata* of our November Number, before Mr. Cox's reply was forwarded. But he is not to blame for taking the word as it stood. What he has written here then is wholly irrelevant, and the Reviewer's challenge remains, not retorted as Mr. C. thinks, but as he asked, "Will Mr. Ewing or any of his brethren give me a similar pledge?" Yes; there it is yet unmet, not by the Reviewer; he is not bound to it, but Mr. C. is by his own question. Mr. C. represents the Reviewer as retreating, but it is himself that draws back. Mr. C. must take notice that we do not hold it necessary to give a single command for infant baptism; we do not feel bound to produce a single instance of sprinkling; we believe with Mr. Ewing in pouring, as most do, from the palm of the hand, and we should be sorry to bind ourselves to produce a positive command, for we could not do that for female communion, we could not do it for the observance of the Sabbath, we could not do it for the Lord's Supper itself, nor for ordination of ministers, nor for several other things, in the obligation of all of which we firmly believe, but then it is by inferential reasoning. Of course our Baptist brethren find positive commands for all those things; and when they have sufficiently digested them, they will add to the science of theology by divulging these important discoveries, or else they will grow consistent, which they have never yet been, and cease to demand precept in direct terms for infant baptism.

‡ Now, not only are all the cases irrelevant, for the reason we have stated above, they are not anterior to the rise of Antipedobaptism and Tertullian, but they are not accurately stated. *Ambrose*:—there is no evidence that his parents were Christians when he was born. *Jerome*:—there is no proof to the contrary that he was not baptized in infancy. *Augustine*:—his father was a heathen when he was born. *Nazianzen* was not baptized in infancy, though probably born of Christians. The conduct of his father, himself a bishop, was singular; and what is deserving of Mr. C.'s notice, not imitated by his son—

Mr. Ewing, or Dr. Wardlaw, or any man with a name, choose to accept my proposal, I shall know how to proceed more in detail.

As there is no reasoning in the next paragraph, about the *final burial*, I shall, at present, hold my attempted confutation of Mr. Ewing to be *unrefuted*.\*

Here I feel thoroughly disposed to close my examination of the review; having omitted to notice two or three passages, because of their irrelevancy, and one or two others, because of their insulting violence of attack upon the denomination I represent. In humble imitation, however, of the Reviewer's tactics, in leaping from the first page to the last of my book, I shall, for a moment, leap back from the last to the first of his review, just to notice, in conclusion, a most extraordinary paragraph. "We heard of a popular Baptist minister, who lately made the very same assertion from the pulpit—the argument ours—the popular feeling theirs. Whether he borrowed it from Mr. C.'s newly published volume we cannot say, but when, after the service, this all-the-argument-man was called upon by a *Pædobaptist* minister, who was present, for a vindication of his brag, he was constrained to feel that he had much less than he imagined, to confess that he had not been aware how much argument there was on the other side, and to promise a closer attention to the subject in future." These are pretty tales for the amusement of children, and I am sorry that your Reviewer should have thought so meanly of his *Pædobaptist* friends as to suppose they would be amused by such a story—a story which carries suspicion on the very face of it. *We heard*;—and so you will calumniate an individual or a body upon report—some gossip's misrepresentation! *A popular Baptist minister* constrained to *feel*, and to *confess*, and to *promise*, and so forth—at the first onset! What—strike at once on the first summons! Is it credible? Is it possible? "Weak" as some of us may be, I think our popular Baptist ministers are not weak enough for this! I know not how to believe it; and have no right to do so without some tangible evidence.† An anonymous statement of an anonymous occurrence may serve the purpose of slander, but will never carry with it the force of truth. "This," it is however added, "is not a solitary case within our own knowledge." I am certainly surprised—I dare not severely retort, but unless names and places are produced, I am a sceptic still.

I am, Gentlemen,

Yours very truly,

F. A. Cox.

Hackney, November 8, 1824.

of whom Mr. C. here speaks—for though himself was not baptized in infancy, yet he was a *Pædobaptist*. Chrysostom:—his parents were probably heathen at the time of his birth. This statement might be substantiated at length. *But non est tamis*. The Reviewer's challenge to Mr. C., asked for by himself, *he has not met*.

\* Unrefuted!! when the Reviewer has shown the truth of Mr. E.'s assertion, that Christ was not *finally buried*, by an appeal to the Evangelists, as well as to Mr. Cox's own citation, in which burial is proved to be the *sprinkling* of earth, and yet Mr. Cox says, "There is no reasoning." Reader look to p. 540, and then observe there is no reasoning, at least none of that sort of reasoning of which you have had so many specimens from Mr. C. True, there is none.—This is an admirable method of answering objections.

† This is grossly "insulting;" especially when Mr. Cox had himself told stories in the former part of his reply, without names, which he wished to have believed. No, Mr. C., we are not in the habit of inserting falsehoods. We have ascertained the facts which the Reviewer affirmed. And surely a regular periodical, the conductors of which are not unknown in their own connexion, (and as Mr. Cox intimates, not so to him) does not stand in the situation of an anonymous opponent. Certain characters are pledged; the character and respectability of the work are pledged to the truth of whatever statement appears under the name of the Editors. And whatever suspicion Mr. C. would gladly cast upon the attestation of our Reviewer, we shall cast none upon his, for we still believe him to be a man of veracity, of amiable temper, a gentleman, and a Christian; and as such we take our leave of him for the present, in perfect good humour, and, we hope too, in the exercise of Christian charity—and, he will excuse us for adding also, in the exercises of Christian forgiveness, for the many ungracious epithets and illiberal insinuations contained in his animadversions.

## LITERARY NOTICES.

## WORKS PREPARING FOR THE PRESS.

*Memoirs of John Stanger, late Pastor of a Baptist Church at Bessels Green, Kent.* By William Grosser.

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Also from M. N.—Sanator—Satellite—Non Qualis Eram—Pastor—Unus Fratrum—A. Allan—H. R.—Elias Pullen—E. Pluribus Unus—M. A.—J. Ryley—George Cunningham—W. Leach—M. A.—A Young Convert—φιλος—J. B. Williams—A. Trinitarian and Dissenter—Evander—Thomas Collis—Hine—Gimel—Commentarius—H. R.—Ulysses, Jun.—Mole Collis—Miles.

